

# SALOMONS RECANTATION AND REPENTANCE:

OR,  
The Booke of ECCLESIASTES  
briefly and fully explained,

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By that late learned and godly man,  
WILLIAM PEMBLE.

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PROV. 8.9.

*They are all plaine to him that vnderstandeth.*

ACT. 8.31.

*How can I vnderstand except some man guide me?*

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✓ LONDON, ✓

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Cup in Cheap-side, 1632.

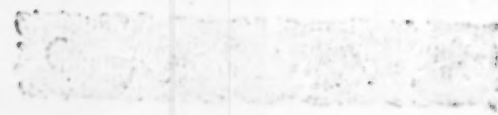
SALOMONS

RECAPITULATION

And  
REPRESENTANCE

Or  
The Book of Ecclesiastes  
briefly and fully explained

By  
WILLIAM T. COOPER



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TO  
**THE RIGHT**  
**VVORSHIPFULL**

M<sup>rs</sup> EDITH BEALE:

*GRACE and PEACE, from*

IESVS CHRIST.



He Church of G o d hath  
gotten by the falles and lap-  
ses of the Saints, for were  
it not for our aduantage, the  
Lord would neuer haue left  
such foule mistakes on the  
sacred file of his holy Word:

did we not see the Saints in their sinnes as well as in  
their graces, we should and would imagine them to  
haue beene of a more superiour metall & a more di-  
uine making than we our selues be; but now when  
as we see them in their falls & vices, tis easie to con-

## The Epistle Dedicatory.

receiving them to have beene men and women, sub.  
iect to the same and the like passions that wee bee.  
Amongst all those holy men of God, there was not  
any, euery thing considered, that forgot himselfe so  
much as *Salomon* did, and I thinke there is greater  
vse to bee made of him and his story than of any:  
this I am sure is to be learned of him rather than of  
any else, that our wisdome cannot preserue vs, and  
that it is no lesse than idle to say that wee are not  
such fooles as to commit such and such foule sins,  
sith *Salomon*, the wisest man that euer was or shall  
be, did so exceeding foolishly as he did. Besides,  
we all feare that we haue not grace enough to hold  
our owne in great aduersity, but for prosperity we  
dreaume of no danger, and there is none so shallow  
but thinkes his wit and grace sufficient to turne and  
winde a great estate. But here wee see in him, that  
prosperity is by farre a greater temptation than ad-  
uersity. *Iob* who had the greatest aduersity that euer  
man felt, fell much: but *Salomon*, who had the  
greatest prosperity that euer man saw, fell more.

And twas his abundance which did draw out his  
spirits and dissolue him, and brought him to so low  
an ebbe in grace: let vs learne then by him that  
riches are not onely a temptation, but which is more,  
abnsare, and that tis an hard thing to be mighty and  
not to be cast behind hand in zeale and goodnesse.

Neither

1 Tim. 5.

17.

Act. 14.

15.

2 Tim.

6. 9.

## The Epistle Dedicatory.

Neither is there that gotten by their finnes and falling, as is by their returning and repenting; in their falls we see both their and our great weaknesse<sup>c</sup> to<sup>c</sup> Nehem.  
make vs wary, but in their repenting wee see<sup>13.26.</sup>  
Gods great goodnesse and louing kindnesse to encourage vs to returne to the Lord againe when we haue beene ouertaken; our greatest danger is in lying in sinne, tis not so much because we doe sinne, as for that we doe<sup>d</sup> not repent, but lye in sinne that wee perish: and can we haue a clearer example of<sup>d</sup> Reuel.  
Gods fauourable acceptance of a penitent sinner, <sup>9.21.</sup>  
who after so sore a fall returned, repented, and is <sup>Luk. 13.</sup>  
now in<sup>e</sup> Heauen amongst the<sup>f</sup> Prophets, and those <sup>3.</sup>  
<sup>g</sup> holy men of God? And here out of his repentance <sup>e</sup> Psal.  
we haue a peculiar benefit also. By occasion of the <sup>98.33.</sup>  
falles of *Dauid* the father, wee haue some Psalmes; <sup>f</sup> Luk.  
but by the falling and returning of *Salomon* the <sup>13.28.</sup>  
sonne, we haue a whole volume, I meane this book <sup>82 Pet. 1.</sup>  
of Ecclesiastes, for had he not fallen and risen, we <sup>21.</sup>  
had not had this book. As we in our sicknesse complaine of what occasioned our sicknesse, rather than of the disease it selfe: so *Salomon*, when hee<sup>h</sup>  
<sup>h</sup> came to himselfe, made this Booke, wherein his <sup>h</sup> Luk.  
drift is, not to stand so much vpon his fall, as the <sup>15.17.</sup>  
meanes of his fall, I meane the very vanity, not of some, but of all worldly matters, which were the meanes and occasions that first drew him from

## The Epistle Dedicatory.

the Lord; such sweet things did deaden his taste,  
and made him that he could not so relish the things  
of Heaven. This is a booke which the Church of  
Christ can in no wise spare, for in it is at large set  
downe the vexation and imperfection that is to be  
found in all things here below: wee loue nothing  
more than the things of this life, and there is no-  
thing did hurt *Salomon*, or doth hurt vs so much,  
neither could they hurt vs did wee not loue them,  
and because we loue them as we doe, therefore we  
are loth to thinke them to bee vaine, or so vaine as  
indeed they be; and againe, because we esteeme of  
them too well, therefore we loue them too much:  
*1 Tim.* wherefore this disease being the root of all euill,  
*6. 10.* cure we this, and in a manner we cure all. Sith then  
the world, and the glory thereof so much disputed  
against in this booke, were it that first besotted *Salomon*  
the wise; you (good Gentlewoman) must take  
your selfe the more beholding to the Lord, who  
though you haue liued long, & haue had the worlds  
goods in some store: yet hath he made your long life  
in most things famous, in nothing scandalous. You  
haue liued a faire age, and found by another kinde  
of experience than *Salomon* did, the truth of his  
Text, *That all is vanity and vexation of spirit*: and is  
not your happinesse great, that your course is euen  
*1 Cor. 1.* finished, and almost nothing remains but to *de-*  
*15. 26.* *stroy*

## The Epistle Dedicatory.

stroy death and to receiue a Crowne of righteousness. This Booke of *Ecclesiastes*, briefly opened by a skilfull<sup>1</sup> Guide, I do here publish vnder your name, <sup>1</sup> Act. 8. for your vse and the vse of the people of God. Not <sup>3</sup> 1. onely such as are young and may liue long, but such as are old and must die ere long, shall doe well to scanne this booke: the younger shall thereby make their life sweet, the elder their death easie, when they haue out of the book learned this lesson, that they shall leaue nothing behind them but *Vanity of vanities, and vexation of spirit*. You did remember your Creator in the daies of your youth, and now your Creator remembreth you in the daies of your old age, and hath made you an old Disciple; and many besides my selfe finde great comfort in you and from you; and wee hope and pray that the Lord will yet draw out your daies, that you may continue to bee an<sup>m</sup> horse-woman and <sup>m2</sup> King. Chariot of this our Israel, and a<sup>n</sup> Palme tree in <sup>13. 14.</sup> this our Eden, bringing forth, as the Palme doth, <sup>n</sup> Psal. 92, 12, most and best fruit in your age: which the Lord <sup>13, 14.</sup> grant for the sake of his Sonne, in whom I remaine <sup>Gel. nost. Anna.</sup>

*Yours alwaies most bounden,*

*lib. 3.  
Plin. Nat  
Hist. lib.  
13. c. 4.*

RICH. CAPEL.

# The Epistle Dedicatory.

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 hart, you and from you, and yet hope and pray  
 that the Lord will yet draw out your dayes, that  
 you may continue to be an honest woman and  
 a Christian of his own liking, and a saint as in  
 this our Eden, bringing forth as the flaine doth, ear-  
 nest and best fruit in your age: which the Lord  
 grant for the sake of his Sonne, in whom I remaine

Your humble and devoted  
 servant,

Rich. C.



AN  
ANALYTICALL  
EXPOSITION OF  
the whole Booke of  
ECCLESIASTES.

CHAP. I.



*He words of the Preacher, the  
sonne of David, King in Ieru-  
salem.*

*2 Vanity of vanities saith the  
Preacher, vanitie of vanities, all  
is vanitie.*

*3 What profit hath a man of  
all his labour which he taketh un-  
der the Sunne?*

*4 One generation passeth a-  
way, and another generation com-  
meth: but the earth abideth for ever.*

*5 The Sunne also riseth, and the Sunne goeth downe, and ha-  
steth to the place where he arose.*

*6 The wind goeth toward the South, and turneth about vnto  
the North, it whirleth about continually, and the wind turneth a-  
gaine according to his circuits.*

*7 All the riuers runne into the Sea, yet the Sea is not full:  
vnto the place from whence the riuers come, thither they retorne  
againe.*

B

8 All



# An Analyticall Exposition

8 All things are full of labour, man cannot utter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 The thing that hath berne, it is that which shall bee; and that which is done, is that which shall be done; and there is no new thing under the Sunne.

10 Is there any thing whereof it may be said, See, this is new? It hath beene already of old time, which was before vs.

11 There is no remembrance of former things: neither shall there be any remembrance of things that are to come, with those that shall come after.

12 I the Preacher was king ouer Israel in Ierusalem.

13 And I gaue my heart to seeke and search out by wisdom, concerning all things that are done under Heauen: this sore trauell hath God giuen to the sonnes of man, to bee exercisid therewith.

14 I haue seene all the workes that are done under the Sunne, and behold, all is vannie and vexation of spirit.

15 That which is crooked cannot bee made strait: and that which is wanting cannot be numbred.

16 I communed with mine owne heart, saying, Loe, I am come to great estate, and haue gotten more wisdom than all they that haue beene before me in Ierusalem; yea, my heart had great experience of wisdom and knowledge.

17 And I gaue my heart to know wisdom, and to know madnesse and folly: I perceiued that this also is vexation of spirit.

18 For in much wisdom is much griefe: and he that increaseth knowledge, increaseth sorrow.

INscription, v. r. describing the Author of the Booke,

1 By the Person hee now takes on him, *Cohleth*, a Preacher, or reconciled penitent, or both, this being his penitentiall Sermon, or writing, deliuered to the Church or assembly of the faithfull Iewes.

2 By his Parentage, Sonne of *Dauid*.

3 By his dignity and office, a King amplified by the place, in *Ierusalem*.

Doctrin, inquiring wherein mans chiefeft good and blessednesse consisteth, wherein he proceedeth,



of the whole Booke of Ecclesiastes.

¶ 1 Negatiuely, disabling the vertue of such things as might seeme to make vs happy, which is done

1 Generally, in one maine proposition, That there is nothing within the compasse and power of created nature that can make a man happy. This negative proposition is,

1 Deliuered *vers.* 2. concluding all vnder vanity, and that most vaine vanity, weaknesse, inconstancy, fruitlesse, &c. and that repeated to make it seeme the more vaine.

2 Confirmed by 4. generall reasons.

*Vers.* 3. 1 From the *Fruitlesse* of all humane actions, endeouours, counsels & proiects, wherein hee busieth himselfe vnder the Sunne, *i. e.* in matters of this world, whose utmost extent is confined within the possibilities of the creature and the circuit of this life. All the happinesse that man may propose or procure to himselfe by those meanes, if it be resolved into its sinful issue & conclusion, ends in nothing, and leaues vnto a man no profit, *וְיָרֵד, i. e.* residue, and remaining fruit to abide with him; when all that account is subtracted, there resteth nothing but ciphers.

2 From the *Mutability* and changeable condition of man himselfe. Eternity is an inseparable accident of perfect felicity:

2 Affirmatiuely,  
see Chap. 7.

city : nor can those things make vs truly happy which cannot establish vs in the perpetual enjoyment of our blisse. And thus are the things of our world, whose greatest strength cannot alter the fraile and perishing estate of man. But *vers. 4.* generation commeth, and generation passeth away, both fathers and children are at last thrust out of possession of the earths felicity. In which only complement of true felicity, man is so farre from being happy, as his condition is worse than that of other creatures, yea of those that seeme most inconstant. Instances are foure :

- 1 The *Earth* abiding for ever, seeing the rise and fall of all ages, the stage of all actions, the wombe that giueth and receiueth all, viler than the worst man for its nature, better than the most happy for its continuance in that being that it hath, *vers. 4.*
- 2 The *Sunne*, *vers. 5.* who as a Champion, runnes his course from one end of Heauen to the other, and with an euen and vnaltered motion obserues the time of rising and setting ; so setting in the

the euening, as it ariseth  
with equall glory and  
brightnesse in the mor-  
ning. Not so in man.  
*Soles occidere, &c.*

3 The *Winds*, *vers. 6.* *Job .14. 7.*  
which seeme most vn-  
steady and changeable in  
their motion, yet so passe  
ouer the quarters and  
coasts of the world, as  
they obserue their Cir-  
cuits כְּנִיבוֹת wherein  
they ranne their com-  
passe yeerely, monthly,  
and daily, (in some pla-  
ces) as God ordaines,  
who brings them out of  
of his treasurie.

4 The *Waters*, a shuttle  
and running substance,  
yet more durable and la-  
sting than man and his  
felicity. The Sea still hol-  
ding the same quantiry  
since the creation for  
depth and widenesse,  
notwithstanding the in-  
finite accessse of all Ri-  
uers emptying themselues  
into it; and as the Sea is  
neuer full, so are Ri-  
uers neuer empty, the  
waters still running, but  
still renewed by supply  
from the Clouds, and  
their fountaines, *Vers. 7.*

*Vers. 8.* 3 From the Weaknesse  
B 3 and

and insufficiency of those things that should procure our happines. It is essentiall to true happines to giue perpetual contentment without al wearines & loathsomnes. But so cannot the things of this world, all which are full of labour [or wearisomnes] both in getting and enioying, and that so great as tis vnutterable. Instance for al, those contents which we receiue by seeing and hearing, both which may cloy a man & weary him out, but neuer satisfie him. The eye may behold delightfome obiects till it ake, and the string cracke, and it be ready to fall out with gazing, and yet a mans desire of seeing not satisfied. The eare may heare the most sweet and curious Musicke, and would alwaies heare it, did not wearinesse, sleepe, and toile compell vs to breake off then when wee are as vnsatisfied as at the beginning. *Labor est etiam ipsa voluptas.* Of these pleasures a man may breake his neck before his fast. Nor is it so much the want of varietie which breeds wearinesse and loathing in these wordly things, as the inward weaknesse of the things themselves: in Heauen the obiects of our delight and bles.

bleſſedneſſe, ſhall bee though vniforme, yet euerlaſtingly pleaſing.

4 From the perpetuall *Impoſſibility* in man euer to helpe himſelfe vnto a better condition in regard of worldly felicity. For whereas all men haue ſought after happineſſe and no man yet euer found it, it may bee ſaid it was through their weakneſſe and ignorance, but that now in later and wiſer times, men may deuife new courſes, lay new plots and ground-workes whereon to build true Happines. This conceit *Salomon* takes away, *v. 9, 10, 11.* affirming that there is nothing new vnder the Sunne; what hath been, now is; and what is, ſhall bee; both things and actions haue bene alwaies the ſame in ſubſtance. Former ages haue gone as farre in this ſearch of happineſſe as the latter could doe, nor ſhall the generations comming finde more than others haue found before. Which point *Salomon* puts to the iudgement of men themſelues, to name the particular which may ſeeme to bee new, *verſ. 10.* and conſtantly affirms that it hath bene in old time, but onely that it ſeemes new to vs, length of time, and ſhortneſſe of life ha-  
uing

uing put out the remembrance of the former, as it will doe also of the latter, *vers. 11.*

2 Specially in certaine particulars which *Salomon* reckons vp, and proues that Felicity doth not consist therein, though vsually men thinke so, and these are foure: 1. Knowledge of all things. 2. Pleases, or the delightfome vse of things. 3. Honours, power, and great places in the world. 4. Riches and possessions: all which are prosecuted with much variety from the twelfth verse of this first Chapter, to the end of the sixth Chapter. The two first *Salomon* propounds in his owne experience, the other by obseruation of the course of things in the world. Concerning the former, obserue,

§§ 1. The proposall and censure of those courses:

¶ 1 Of Knowledge, in the Inquisition whereof *Salomon* describes vnto vs,

1 The motives that led him to this most noble and excellent search, which were,

1 His Kingly dignity, *vers. 12.* Knowledge becomes none better than a King, none haue such meanes to get it as Kings, especially such a King of *Israel* in *Ierusalem*.

2 The bent and desire of his owne heart after knowledge, which being extraordinarily furnished with wisdom and a large apprehension, could not bee idle, but did seeke, and (which is more) search by the helpe of this Wisdom to know all things within the compasse of Nature and Morality, *vers. 13.*

3 The command of God, who hath laid this sore taske on all the sonnes of men more or lesse according to their degrees, to exercise themselves in this search after knowledge, to preuent pride and idlenesse, *vers. 13.*

These three as they were motives, so are they arguments of praise, commending the exactnesse

exactnesse of *Salomons* search and censure, that this was 1. Not the labour of some filly wight, but of the wisest King. 2. Nor an ouerly and wandring inquiry, but an attent search closely following the rules of reason. 3. Nor vndertaken vpon needlesse curiosity, but euery mans necessary duty.

2 The effect and issue of this disquisition which is double, according as knowledge is twofold :

1 Of Nature in the causes, effects, proprieties of all created substances. All which workes *Salomon* professeth himselfe to haue seene and knowne as farre as any might goe, *verse* 14.

Now of this Naturall Philosophy, we haue

1 The Censure in few words, yet well to be obserued, that all this is but vanity in regard of procuring true happinesse to vs, (otherwise it is an excellent and no vaine knowledge) and so far is it from giuing true content, as it breeds more vexation to the mind or feeds it but with winde, רעות רוח for solid foode, *verse* 14.

2 The reason of this censure, *verse* 15. First, from its weaknesse, to correct and amend the causes of our infelicity, or the crookednesse and peruersenesse of our nature, or errors of our knowledge (both vnderstood by מעור) it being impossible for the wisest of mortall men to obtaine so exact knowledge in these things, as to set strait the wryed and distorted Image of God in vs, so farre as concernes knowledge in its lowest degree (much lesse sanctification) and to free vs from errors in apprehending the nature of things, wherewith euen *Salomon*, though lesse than other, yet was also troubled. Secondly, from its imperfections and defects,

there being many thousand particulars in Nature still vnknown to them that know most. Herein is the vexation of this knowledge, the former is the vanity of it.

3 A confirmation of the truth and iustice of this censure by a Prolepsis; you may be deceiued, your knowledge haply is weak, slight, and ordinary, and this iudgement ill grounded, &c. *Salomon* answers, Nay, they are best able to iudge of things that best know them. But vpon due examination of his owne heart, and all the excellent endowments thereof, he findes that as he had all Royall dignities, riches, and greameesse of outward state, so he had gotten more wisdome than the greatest that went before him in his Kingdome, or *וְגִדְלָהּ* as he had magnified and preferred wisdome in his choise aboue other things *1 King.* so *וְהִתְעַדֵּהוּ* hee had increased therein more than any; further, that this knowledge was not groundlesse, superficial, wouen out of rouing and vncertaine imaginations and weake conclusions, but was experimentall [His Heart had seene] his Vnderstanding and iudgement tooke exact obseruation of what his eyes had seene in all particulars of Nature, brought vnto his view from farre and neere, *verse 16.*

2 Of Morality, *verse 17.* He gaue his minde to vnderstand the whole course of practicall affaires and actions of men, wherein men doe carry them wisely, iustly, and vertuously, wherein foolishly and wickedly. In brieft, hee sought out to know the whole mysterie of Vertue and Vice, terming that wisdome, this madnesse and folly. An excellent inquiry and well



well befitting a King. whom it concerns to know what belong to himselfe and subiects in matters Ethicke, Politicke, and Oeconomike. Of this knowledge we haue likewise the

1 Censure, that it is a vexation of spirit, viz. to see the endlesse folly and wretchednesse of mans nature, and what good every one ought to doe, and yet how little any one is either willing or able to practise it, *verse 17.*

2 A Proofof this sentence, particularly annext to this kind of knowledge, but appliable to both, it is drawne from the ill concomitant, or companion of this knowledge, i. e. continuall discontent and grieve of minde: For if we respect first, the labour and affliction of body and minde in searching after it; Secondly, the intricate doubts, questions, opinions, errors which must bee scanned with much trouble end little profit; Thirdly, the new discouery of our inuincible ignorance in a world of matters euen when we know most; Fourthly, the enuy, neglect, and dis-respect that a more excellent measure of knowledge than common draws vpon vs; Fifthly, the insufficiency of it, to perfect that which is amisse in our selues or others; Sixthly, the perishing nature of it, that neither it nor vs by it is immortall, but decayes by our age, dies and is forgotten in our graues; if we respect these and the like, it cannot but vex vs to the heart, to see so desirable a quality to be so little beneficiall to vs, *verse 18.*

cu τῆς σπουδῆς  
γὰρ μὴ δὲ ἴδῃς  
τὸ ἐπὶ τῷ μὲν  
σπουδῇ γὰρ κατὰ  
τὴν δύναμιν κα-  
κόν, Soph. **Al**  
masry:

## CHAP. II.



said in mine heart, Goe to now, I will prove thee with mirth, therefore enjoy pleasure: and behold, this also is vanity.

2 I said of laughter, It is mad: and of mirth, What doeth it?

3 I sought in mine heart to give my selfe unto wine (yet acquainting mine heart with wisdome) and to lay hold on folly, till I might see what was that good for the sonnes of men, which they should doe under the Heauen, all the daies of their life.

4 I made me great workes, I builded me houses, I planted me vineyards.

5 I made me Gardens and Orchards, and I planted trees in them of all kind of fruits.

6 I made me pooles of water, to water therewith the wood that bringeth forth trees.

7 I got me seruants and maidens, and had seruants borne in my house; also I had great possessions of great and small cattle, aboute all that were in Ierusalem before me.

8 I gathered me also silver and gold, and the peculiar treasure of Kings, and of the prouinces: I gat me men singers and women singers, and the delights of the sonnes of men, as muscicall instruments; and that of all sorts.

9 So I was great, and increased more than all that were before me in Ierusalem; also my wisdome remained with me.

10 And whatsoeuer mine eyes desired, I kept not from them, I withheld not mine heart from any ioy: for my heart reioyced in all my labour; and this was my portion of all my labour.

11 Then I looked on all the workes that my hands had wrought, and on the labour what I had laboured to doe: and behold, all was vanity and vexation of spirit, and there was no profit vnder the Sunne.

12 And I turned my selfe to behold wisdome, and madnes, and folly; for what can the man doe, that commeth after the King? euen that which hath bene already done.

of the whole Booke of Ecclesiastes.

37

13 Then I saw that wisdom excelleth folly, as sure as light excelleth darknesse.

14 The wise mans eyes are in his head, but the foole walketh in darknesse: and I my selfe perceined also that one enemi hapneth to them all.

15 Then said I in my heart, As it hapneth to the foole, so it hapneth euen to me, and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For there is no remembrance of the wise more than of the foole for euer, seeing that which now is, in the daies to come shall be forgotten: and how dieth the wise man? as the foole.

17 Therefore I hated life, because the worke that is wrought vnder the Sunne is grievous vnto me: for all is vanity and vexation of spirit.

18 Yea, I hated all my labour which I had taken vnder the Sunne; because I should leaue it vnto the man that shall be after me.

19 And who knoweth whether he shall be a wise man or a foole? yet shall he haue rule ouer all my labour wherein I haue laboured, and whereir I haue shewed my selfe wise vnder the Sunne. This is also vanity.

20 Therefore I went about to cause my heart to despaire of all the labour which I tooke vnder the Sunne.

21 For there is a man whose labour is in wisdom and in knowledge, and in equity: yet to man that hath not laboured there-in shall he leaue it for his portion; this also is vanity, and a great onill.

22 For what hath man of all his labour, and of the vexation of his heart whetein he hath laboured vnder the Sunne?

23 For all his daies are sorrowes, and his trauell griefe; yea his heart taketh not rest in the night. This is also vanity.

24 There is nothing better for a man, than that he should eat and drinke, and that he should make his soule enioy good in his labour. This also I saw that it was from the hand of God.

25 For who can eat? or who else can hasten hereunto more than I?

26 For God giueth to a man that is good in his sight, wisdom, and knowledge, and ioy: but to the sinner he giueth trauell,

to gather, and to heape vp, that he may giue to him that is good before God: This is also is vanity and vexation of spirit.

¶ 2 From the studies of learning and knowledge *Salomon* falls (from the better to worse) to make triall of another course for the obtaining of happinesse, & that is by *Pleasures* and *Delights* in the vse of all things tending to the cheering vp of the body & mind. Seeing the knowledge of the creatures could doe him no good, he would try what delight the vse of them could bring vnto him. Now wheras there are two kinds of Pleasures:

- 1 Some more Brutish, Sensuall and Epicurish, letting loose the reines to all voluptuous desires, without all regard of reason, religion, or honesty,
- 2 Some more manly and tolerable, guided and bounded within the rules of reason and common honesty: we cannot thinke that so wise and good a man as *Salomon* would (like an *Apicius* or *Sardanapalus*) seeke for the felicity of a reasonable man in brutish and vnreasonable pleasures, and at the first fall from all religion and ciuility, to such folly and impiety. True it is that these pleasurable courses did draw him too farre to forget both God and himselfe, but it appears by the sequell of this Chapter, that *Salomon* purposed with himselfe to keep the middle way, *stultitijæ misceri consilium*, so to giue himselfe vnto his delights, as withall to retaine his wisdome, by the power whereof hee might exactly discern how farre a man might goe in the vse of them, and what was the utmost extent of goodnesse that could bee found in them. And this certainly was the only way to take a true suruay of pleasure; so to vse them as still to keep his wisdome and iudgement sound, and not befotted. Now in the pursuit of these more worthy and manlike pleasures, declared in the former part of this Chapter, we haue to obserue,

1 A generall summe of *Salomons* deliberation, practice, and censure touching this matter of pleasure:

1 His course purposed and resolved on by himselfe [I said in my heart] i.e. decreed in his minde to try what pleasure would doe, seeing knowledge gane him no better content, *vers. 1.*

2 His Censure of this course.

1 At large, it is Vanity, all pleasures perishing with their vse, *vers. 1.*

2 More specially, of an eminent degree of Pleasure or Laughter, and its root or cause, viz. merriment, whether outward of the company, or inward in the free and frolike temper of the heart: of these *Salomons* iudgement is, that they are vnreasonable and mad men that delight in them, and that they know not what they doe, if they thinke contentment stands therein; a seuerer censure of laughter and profuse iollity, arguing leuitie, foolishnesse, sinfulness in the subject or object of it, or both, *vers. 2.*

2 A particular declaration of *Salomons* experience in the course of Pleasures: wherein he sets out to vs,

1 His intent [he sought in his heart to lay hold on folly] deuised in himselfe to finde the best and speediest meanes to get himselfe all contenting pleasures, which course from the euent he calls folly. This amplified by the

Man

1 Manner of it (yet *מש* leading or acquainting my heart with wisdom) to use pleasure with discretion, to use them and to discern their vanity, to keepe himselfe still master of his heart, and not make it a slave to his delights, to keepe him within compassse of piety and honesty, &c.

2 End of it, to see whether felicity did lie in these or no, *verse 3.*

3 His practise and execution of his purpose set forth in

1 His provision of all Materials whereout to worke his delights: described

1 In the parts and severals of *Salomons* royall magnificency, his provision for the effecting of his contentment agreeing to the greatnesse of his estate and minde: these particulars are,

1 Sumptuous and delicate diet, *ver. 3.* vnder the name of Wine, comprising all manner of costly fare, curious and long *מש* banquetings, &c. vnder this also we may comprehend gorgeous apparell, and all provision for the body.

2 Stately Edifices and

- and palaces, v. 4.  
 3 Vineyards, Gardens, Orchards,  
 פְּרָדִים very  
 Paradises for curious variety and  
 excellency of all  
 sorts of trees, v. 5.  
 4 Fish-ponds and  
 Cisternes of waters to water his  
 Gardens and Orchards, that for  
 bignes were more  
 like a wood, עֵץ  
 than a priuate inclosure, *vers. 6.*  
 5 Multitude of attendants, seruants  
 of both sexes, taken vp abroad and  
 bred vp in his house, *vers. 7.*  
 7 Number some  
 herds of Cattell, the possession  
 whereof were as  
 for supply of necessary vses, so not  
 a little for delight,  
 especially such as  
 are brought from  
 forraigne parts,  
 whereof Salomon  
 had no doubt  
 great store, v. 7.  
 8 Treasures of gold,  
 siluer, precious  
 stones,

Salomon had  
no warre.

stones, and rari-  
ties סגולה where-  
with all Princes  
and Prouinces pre-  
sented him with-  
all, *vers. 8.*

9 Musicke of all  
forts,

{ Vocall of men  
and women.

{ Instrumentall.

Both illustrated by  
an Epithete, The  
delights of the  
sonnes of men,  
vnlesse ושרה

שרה shall bee ta-  
ken for beautifull  
captiue women,  
whom *Salomon*  
made his Concu-  
bines, and calls  
them the delights  
of men, *vers. 8.*

Of all these parti-  
culars and more,  
see 1 *King. 4. and*  
*cap. 10. 2 Chron. 9.*

2 In the greatnesse and  
excellency of this his  
prouision, illustrated,

1 By compari-  
son with former  
Kings, whom in  
pompe & mag-  
nificent state hee  
farre exceeded  
*verse 9.*

2 By



2 By the greatnesse  
of his Wisdome,  
which in the  
whole businesse  
stood to him, in-  
abling him to in-  
uent the most cu-  
rious & exquisite,  
& yet most law-  
full pleasures, v. 9.

3 By the largenesse  
of his Desires, to  
which (*salua pie-  
tate*) hee studied  
to giue full con-  
tent, sparing for  
no cost nor labour  
to procure all de-  
lights that might  
be had, *vers. 10.*

2 His contentment and ioy that  
hee tooke in those workes of  
his [his Heart reioyced in all  
his labor] this was the top &  
complement of his delights,  
that nothing hindred him  
(warre, sicknesse, sorrow of  
mind) from a free and cheere-  
full vse of al this his greatnes;  
and this he enioyed as the on-  
ly portion & benefit of his la-  
bour. No man could do more,  
but many take the like paines,  
but reap not this content, v. 10.

3 His opinion and indgement  
côcerning this course of plea-  
sures. This hee deliuiers vpon  
an aduised and vnpartiall sur-  
uay

way of all his glorious and magnificent contentments which with great labour and contention of minde hee had effected, whereupon hee findes that all is Vanity, changeable, fleeting, perishing, &c. and vexation of spirit, wearisome in getting and enioying: in brieft, without all true benefit tending to true felicity, *vers. 11.* And all this of lawfull pleasures.

§§ 2. Thus haue we these two waies t to happinesse proposed and censured: now followes a *review* of them both, wherein *Salomon* discouers vnto vs some further particulars concerning each of them: as

I Touching the Knowledge of things: wherein wee haue

I. *Salomons* aduised reconsideration and second thoughts vpon that course, I turned my selfe (a note of heedfulnesse) [to behold Wisdom] naturall Knowledge and morall Prudence, [and madnes and folly] i.e. Ignorance and error, vitioussnesse and sillinesse in morall behaviour. The exactnesse of this reuiew, *Salomon* confirms by way of preuention, That none can do more than himself hath done in this point, and they that come after the King, a King, and such a King will come farre short of him in this inquiry. *Ergo*, *Salomon* the wisest man that euer hath or shall liue vpon the earth, except *Adam* in innocency, and Christ, which doth authorise his censure beyond exception, v. 12.

2 His iudgement and determination,

I Of the Benefit and Excellency of this Knowledge,

I Set downe by comparison with and dispraise of its opposite [Wisdom excelleth

excelleth folly.] *Vers. 13.*

Similitude, as farre as light is better than darknesse, *vers. 13.*

Reason from the effects of both [the wise mans eyes are in his head] as a watch-tower to discouer round about him and as farre off, *i. e.* hee is wary, iudicious, heede full, and aduised in all his courses, and so walkes in the light, as a man that carries a candle before him: [but a foole walkes in darkenesse] his eyes bee out, or in his heeles, hee is ignorant, rash, heady, confident, in-observant of circumstances, of conueniences or mischiefs, stumbles on, not knowing which way to chuse or refuse, like a man that goes without a lanthorne, or carries it at his back,

*PTOM. 17. 24.*

2 Illustrated by

*vers. 14.*

2 Of the Vanity and weaknesse of it, from the common euent that befallerh both the wise and the foolish, from which no mans wisdome can exempt himselfe, no not the wisest [euen to me] the wisest of men, the same lot befalls that to others, and therefore

In regard of prosperity or aduersity during this life, &c.

D 3 there

Of the me-  
mory of anci-  
ent Heathens,  
&c.

there is in this respect no cause why a man should study to be more learned than another, which is a great vanity, *vers. 14. and 15.* This agreement betweene wisdom and folly is

1 Confirmed by argument, there are two euills common with the wise man and the foole :

1 Obluion, the persons and doings both of wise and foolish shall all be forgotten in succeeding ages.

2 Death, which seizeth on the wise man as well as on the foole, *vers. 16.*

3 Amplified by the effect it wrought in *Salomon*, *viz.* An hatred of life, as a thing not louely nor desirable, if it be separated from all true contentment, which he could not find in any thing vnder the Sunne; all being euill, *i. e.* troublesome, gricuous, vaine and vexing, *vers. 17.* Wherein *Salomon* shewes that himselfe did and euery man will doe as he is a Naturall man, *viz.* rather wish for death than misse of comfort and happinesse in his life, and desire rather not to bee, than bee perpetually vnhappy.

2 Touching the enioyment and vie of all things of this life: herein *Salomon* expresseth

1 What is euill in Mans labour vnder the Sunne, in getting him greatnesse, and abundance of earthly pleasures and possessions: this he sets downe by shewing,

1 The particulars wherein this euill consisteth, and they are these,

1 A necessary diuorce to bee made betweene vs and all that wee enioyed.  
Death

Death will part vs afunder, and we must leaue our labour to posterity, *vers.* 28. Because, &c.

2 Our Impotency in disposing that which wee leaue behind, there and in that manner as we desire. None can tell what will become of his goods, honours, pleasures, when hee is dead, what his heire will bee, and how hee will dispose of things, wisely or foolishly: but bee hee wise or foolish, hee must bee Master and Ruler of all: if wise, heele thinke himselfe wiser than his ancesters, and change, translate, and alter all in a new fashion, (as seldome our fore-fathers workes please vs: ) if a foole, heele quickly waste and consume all; so that all the fathers wisdom shall soone come to nought by the sonnes folly, *vers.* 19.

3 The vnequall condition of the Heire and his Predecessor, *viz.* that what the one hath beene a long time in gathering, by all wise, skilfull, prouident, and iust courses; the other in a day or moment comes to enioy without all labour, care, and paines taking, and this is a singular vanity and euill, that a man by sitting still and doing nothing, may get as much and haue as much contentment as another by all his prouident and lawfull labour, *vers.* 21.

This amplified, and proued that the disadvantage lies on the Predecessors part; set downe in a

¶ 1 Question, What hath that man  
(i.e. predecessor) what commodi-

ties

ties hath hee of his labour more than the other? *vers. 22.*

2 *Answer*, Nothing more in contentment, much more in toile and trouble, labor in the day, wearineffe in labour, cares and thoughts in the night, and this to aduance posterity, for whom hee is a true drudge and purueyour, that they may enioy with ease what he hath with care and anxiety gotten together. And therefore in this case they that get and haue most, cannot yet bee so happy as their posterity, which is vanity, *vers. 23.*

2 The effect which these considerations wrought in *Salomon*: which are

1 Dislike and Hatred of all his magnificent workes, weales, possessions and pleasures, *vers. 19.* Wherein hee did well to grow out of loue with these things, not to affect and esteeme them too much; but ill to hate them, his workes and labour being good in themselves, though not so good as to make him happy.

2 Despaire, whereto he perswaded his heart to cast off all hope of euer attaining perfect contentment and true felicity by the vse of any thing vnder the Sunne, *vers. 21.* Wherein he did well, so reclaiming himselfe from the pursuit of earthly contents, which may by Gods blessings afford some comfort in this life, (and so are not to despaire) but cannot yeeld what *Salomon* here looked for, perfect happiness.

2 What

2 What is that only good that can bee found in all worldly things? the world is not a meere racke and engine to torment mens mindes and bodies: some comfort is to bee found in the vse of earthly things, which *Salomon* now describes. In a word, it is that which 1 Tim. 6. is called Contentation ioyned with godlinesse, this only \* makes a man master of the vtmost comfort worldly things can afford: touching this most excellent vertue (the very soule that puts life into all earthly things) wee are to note

\* Nothing better  
the *verf.* 24.

99 1. Its description, *verf.* 24. by the principall parts of it; first, a free and liberall vse of the creature [that he eat and drinke] Secondly, a cheerefull minde, ioyfully resting it selfe in the present state and vse of things [that he makes his soule enioy good, &c.] both which are opposite to niggardinesse, greedy and wide desires, endlesse and restless proiects for further matters, murmuring and repining at present conditions, with other daughters and nurses of an vnhappy and discontented heart.

99 2. Its Commendation and Excellency set forth by the

1 Fountaine & the cause, it is a gift from the hand of God himselfe, and therefore first a very speciall fauour; Secondly, not in the power of worldly things to giue, *verf.* 24. Abundance doth not breed contentment, which *Salomon* proues by his owne experience, *verf.* 25. No man could enioy more than he did, and haue better meanes to procure easie and speedy delights in all his labour; but for himselfe hee findes that as there is no comfort but that which ariseth from the contented vse of things, so that it was not in his owne or their power to procure this, but from Gods blessing, and by meanes of ir, his heart did reioyce in all his labour, as it is, *verf.* 11.

*Job.* 14. 17.  
*Deut.* 8. 17.  
Gods blessing  
maketh rich.  
*Prov.*

2 The subiect of it, *viz.* the godly man, [to him that is good] and sincerely good [in his sight] God giues [wisdom and knowledge] to get and

prouide

Abioy. I provide [and joy] in living. No man content  
 not of himselfe with his estate but a godly man. This amplified  
 and [by the contrary, in a wicked man or sinner, who  
 labour and immoderate cares [he giueth tra-  
 uell] be wearies himselfe, not only to gather,  
 but to heape vp with vast and immeasurable  
 desires. Wherin also hee is a foole; in that  
 he doth so willingly trauell and drudge, and  
 thinke that toyle his happinesse, which God  
 hath laid on him as a vexation and punish-  
 ment [he giues] *verse 26.*  
 Comfort in enioying; himselfe shall take  
 little benefit by his gettings; but living or  
 dead, they shall be translated to the vse of the  
 godly, for whom, hee least of all provided  
 them. This sphere [sometimes  
 good mens riches also taken away, threatened  
 to Hezekiab.) This also, & this trauell and  
 lot of the wicked is vanity, &c. *verse 26.*

Job 27. 16. 17.  
 Prov. 28. 8.

# CHAP. IPI.



Of every thing there is a season, and a time  
 to every purpose under the Heauen.

2 A time to be borne, and a time to die:  
 a time to plant, and a time to plucke up that  
 which is planted.

3 A time to kill, and a time to heale:  
 a time to breake downe, and a time to build  
 up.

4 A time to weepe, and a time to laugh; a time to mourne, and  
 a time to dance.

5 A time to cast away stones, and a time to gather stones to-  
 gether: a time to embrace, and a time to refrain from embracing.

6 A



6 A time to get, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sew: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath hee that worketh, in that wherein hee laboureth?

10 I haue seene the trauell which God hath giuen to the sonnes of men, to be exercised in it.

11 Hee hath made every thing beautifull in his time: also hee hath set the world in their heart; so that no man can finde out the worke that God maketh from the beginning to the end.

12 I know that there is no good in them, howsoeuer a man to reioyce, and to doe good in his life.

13 And also that euery man should eat and drinke, and enioy the good of all his labour, it is the gift of God.

14 I know that whatsoeuer God doth it shall bee for euer: nothing can be put to it, nor any thing taken from it; and God doth it that men should feare before him.

15 That which hath beene, is now, and that which is to bee, hath already beene, and God requireth that which is past.

16 And moreover, I saw vnder the Sunne the place of iudgement, that wickednesse was there; and the place of righteousnesse, that iniquity was there.

17 I said in my heart, God shall iudge the righteous and the wicked: for there is a time there for euery purpose, and for euery worke.

18 I said in my heart concerning the estate of the sonnes of men, that God might manifest them; and that they might see that they themselves are beasts.

19 For that which befalleth the sonnes of men befalleth beasts, euen one thing befalleth them: as the one dieth, so dieth the other; yea they haue all one breath: so that a man hath no preeminence aboue a beast, for all is vanity.

20 All goe into one place, all are of the dust, and all turne to dust againe.

21 Who knoweth the spirit of man that goeth upward, and the

*the spirit of the beast that goeth downeward to the earth?*

22 *Wherefore I perceiue that there is nothing better, than that a man should reioyce in his owne workes; for that is his portion: for who shall bring him to see what shall be after him?*

¶ 3. **T**He Arguments which Salomon brings to perswade vs to Contentation with our estate and portion; which are taken from Gods Prouidence in the gouernment and administration of all things: the faith and meditation whereof is a singular and inforcing motiue to contentment. The arguments are

1. From the Decree and fore-appointment of God, ordaining the time and manner to every euent vnder Heauen. The reason stands thus;

If all things in the world depend on the disposing of a higher Prouidence than that of man, which hath appointed the certaine time, as of their being, so of their conuersion and change, then is there no profit too man in his labor, but a contented Resting in that which God sends. But, &c.  
*Ergo, &c.*

The sequell is most manifest, seeing it were madnesse and folly to disquiet and vex our selues with hopes, feares, proiects, anxious contriuances and prosecutions, about that whereto we haue neither wisdom nor power to giue either being or continuance. Minor is

- 1 Set downe, v. i. to every thing there is ¶ 1 a set and prefixed time or season: yea to those things that may seeme most contingent, not only naturall things, but all voluntary actions ¶ 2 which depends on mans election, counsell and will, it is not in our power to do what, and when, and how, and how long we would, but all within and without vs depends

pendson a secret prouidence. for its beginning, continuance, and end.

2 Illustrated and proued by induction of many particulars, wherein these fall seasons, changes, and reuolutions are daily seene. Instances are many, both in Natural and Voluntary things, *verse 2, 3, 5, 6, 7, 8.* which wee are to vnderstand onely according to the euent, what things fall out after Gods appointment, not the lawfulnessse or vnlawfulnessse of them, what things should bee by Gods Commandement.

The conclusion is, *vers. 9.* what profit, &c. the same that *Mat. 6: 27.* [*which of you by taking thought*] in vaine are all our purposes, counsels, deuices, plots, doubting of ill successe, or confident perswasions of good, &c. if we think to worke out our happinesse by them, seeing, when we haue done all, all must depend on the determinate counsell of God, *Prou. 27: 1. Ier. 10: 23. Iam. 4: 13.* and *Ergo*, nothing better than patient waiting for and cheerefull contentment in the euent howeuer it fall out, suffering our selues to be gouerned by Gods wisdom and good pleasure. This conclusion is amplified by a Prolepsis in the next verse.

*Obiect.* If man haue no profit of all his labour, but all come to passe by fate and destiny, to what purpose then should wee take paines in any thing, why are we not idle, &c?

*Sol. Vers. 10.* Wee must notwithstanding labour and busie our selues in all lawfull endeours, and this first, by Gods commandement who hath laid it on vs; secondly, for our good to bee exercised, kept from idlenessse, sloth, pride, &c, in brieffe, Gods prouidence

doth not exclude the vse of lawfull meanes, but implies them to bee vsed with submission to his will.

- 2 Argument from the excellency of Gods working in the gouernement and disposing of all things, God brings all things to passe in a most comely order, in the most seasonable and fit opportunity [beautifull in his time] not onely good, but beautifull, and if not in it selfe, yet in his time, all circumstances duly considered, most seemely, orderly, and euery way befitting. Therefore wee haue good reason to bee contented, and like well of our condition, seeing that which is, is in its time the best and best fitting, *verse 11*. This point is cleared by remouall of an obiection; it seemes not so (may some say) that matters are carried in such a decent order, many things fall out, whereof we can see no reason why they should bee accounted so excellent, &c. Hereto *Salomon* answers partly,

- 1 By Deniall [hee hath set the world in your hearts] God hath not left himselfe without witnesse of his righteous, equall, and beautifull ordering of things, but hath set it forth to bee obserued in the booke of the world. And this hee hath [set in their hearts] i. e. giuen man a large desire and also power in good measure to comprehend and vnderstand the History of Nature, with the course of humane affaires: so that if men did but giue themselves to the exact obseruation of things, they might in most of them perceiue an admirable order in their wise and beautifull contriuance.
- 2 By concession, that there are many things aboue our reason and apprehension, whereinto the eye of our vnderstanding cannot pierce to finde out the causes, meanes and manner of their beginnings, proceedings and endings. These God hath shut vp in his secret counsell, leauing vs to admire them and to iudge of their

their equallesse, by that which in other cases is easily discernable, *verse 11.*

3 Argument from the inevitable course of Gods providence, it being about our power to resist or alter it [what God doth shall be for ever] in the decree, or use and end, or for ever, *i. e.* so long as God will, not to be changed and undone when man will: in whose power it is not to add what hee thinks defectiue, or take away what hee imagines superfluous; that is, to crosse, disanull, and turne aside the counsell of God, for the establishing of his owne designments. This steadfastness God vseth in his proceedings [that men might feare before him] *Ps. 115.* not leane to their wisdom in pride and presumptuous resolutions, nor grow desperate in furious opposing Gods worke, nor yet idle in neglect of all meanes, but with a contented and humble minde to submit themselves to Gods over-ruling power, referring themselves to his disposing, *verse 14.*

4 Argument from the perpetuall constancy of Gods provident administration of the world. [That which hath beene is now, &c.] God hath not of late begunne to vse this course, neither hath hee dealt with former, nor will deale with latter ages otherwise than he doth with the present: things that are past *קדמ* he seekes out *קקט* and causeth a circular revolution and returne of all things in their convenient seasons. This is a great argument to contentment, for, *Ferre quam sortem patiuntur omnes, nemo recusat, verse 15.*

¶ 4 We haue a repetition of the first conclusion [that nothing is better than contentation and tranquillity of mind] in the twelfth & thirteenth verses, where though it be repeated as a consequent on the second Argument, yet it is to be vnderstood, as issuing from them all. The same thing then is repeated in these verses, which was deliuered *verse 14, 15.* of the second Chapter, contentation being set forth by its

# An Analyticall Exposition

- 1 Parts, reioycing, eating and drinking, enioying good of ones labour.
- 2 Adiunct and companion, Piety, Doing of good.
- 3 Cause, the gift of God. Al amplified by *Salomons* owne experience in this point [I know.] And hitherto of the two first courses for obtaining happinesse by the knowledge and vfe of worldly things, both shewed to bee insufficient and vaine.

¶ *Salomon* now proceedeth to the consideration of a third course, and that is, honours, greatnesse, authority, and rule ouer others, which vnto most seemes the only happy thing in the world. *Salomon* proves that greatnesse by it selfe without goodnesse, i. e. Wisedome and Piety, is so far from making any man happy, as it makes all both superiours and inferiours most miserable. This point is declared,

- 1. Generally, in all great ones that haue in their hands power and authority over others. The miserable vanity whereof is expressed in the common and almost vnseparable Adiunct or effect of such greatnesse, viz. oppression, wrong, and iniustice. Now an oppressor, a tyrant, &c. can neuer bee happy, what euer other may deeme of his pompe and power, they are but glorious miseries. Touching this point of oppression in men of great place and office, *Salomon*

- 1 Propounds what hee saw (as well in his owne as in other countries; by obseruation and by relation of stories, and chiefly by inspiration) commonly practised by Magistrates themselves, and that in the very place of iudgement and iustice. Those men and places that should bee the sanctuary of the distressed and wronged, were the maintainers and practisers of iniquity and publike iniustice. Here is a secret argument, &

*maiori*

*maiori ad minus.* If Magistrates the protectors of lawes, then much more other potent persons not so neerely bound to their obseruation, and if magistrates at the tribunall, then much more at other times, &c. So easily doth all greatnesse corrupt it selfe with violence and iniustice, *verse 16.*

2 Passes his censure on those dealings two waies :

1 According to the iudgement of Gods Spirit; teaching both what patience wee must haue vnder such oppression, and what seuerity God will vse against such oppressors. [God will iudge the righteous, *Ergo*, much more the wicked] so that these violent and vnequall courses shall lose vs nothing if wee wait on God, nor gaine them any thing through the seuerity of his displeasure. The proceedings of God against them is proued by the certaine and infallible gouernment of the Diuine prouidence; [there is a time, *there* *וְעַתָּה*] *i. e.* with God before his Tribunall [for euery purpose and euery worke] when in due season all their cruell deuices and consultations, and all their bloody and vniust practises for deuouring the poore, &c. shall be called to account, doomed and damned, *verse 17.*

2 According to the iudgement of carnall reason, which drawes hence ill conclusions tending

1 To the ouerthrow of gouernment, and all right of superiority and subiection amongst

F

mongst men. This impious conclusion is

1 Laid downe, *verse*

18. [ I said in my heart ] *viz.* following the guide of humane discourse and corrupted reason [ concerning the estate **כְּרָה** *viz.* order of men ]

*viz.* this distinction of ranks and degrees in the gouernment of superiours, & subiection of inferiours, [ that God might manifest them

**לְכָרְם הָאֱלֹהִים**

make it appeare and lay them open by his iudgements, or [ that God hath aduanced them to dignity ] whose Vice-gerents they claime themselves to bee, or [ that God hath purged them ]

made them holy, but [ to see to **וּלְרֹאֹה** ]

as farre as a man can iudge, by that which appears outwardly they are degenerated into beasts, and liue no better than beasts doe one amongst and to-wards another : or,

[ **וּלְרֹאֹה** that they might see ] vpon dis-

couery



courty of their vn-  
manly doings, that  
they are no better than  
beasts in their condi-  
tions and manners,  
and also in their na-  
tures, as the sequelle  
implies. The second  
interpretation seemes  
most naturall, and  
from the signification  
of the word comes  
**כּוֹרֵם** *ELECTI*,  
choise men set vp in  
gouernment as it were  
by GODS appoint-  
ment, but they are in-  
deed but as stronger  
beasts preying vpon  
the weaker.

2 Confirmed, but by  
weake and sophisticall  
arguments from the  
common euent and  
accidents of both: the  
same thing hapneth  
to both: *ergo*, there is  
no preheminence of  
one aboue the other:  
the antecedent proued  
by particulars;

1 Death, as a  
bruit beast dies,  
so doth a man.

2 Cause of life,  
as a beast liues,  
so doth man,  
they haue both

Fa one

one breath ;  
sense , motion,  
nourishment ,  
breathing, all  
alike, &c. *verse*  
19.

3 The matter of  
their bodies :  
both the same,  
of the dust, both  
dissolued into  
the same, into  
dust againe, v.  
20.

4 Their Forme  
or Soule : both  
haue the same,  
for wheras men  
talke of an im-  
mortall soule of  
man, which se-  
uered from the  
body, ascends  
vp to Heauen,  
and that the  
soule of a bruit  
beast descends  
downward, that  
it falls and pe-  
risheth together  
with the body :  
they doe but  
speak by ghesse,  
who knowes it,  
who euer saw  
it, what Anato-  
mist can finde  
it out ? *verse* 21.

Hence

Hence the Atheist concludes, that seeing men are in the same condition for their nature that brute beasts are, they should likewise be the same for the point of government, and that every should man live without the bond of lawes, of government, of subiection, as brute creatures do. What preeminence hath a man above a brute beast? *Ergo*, what preeminence should one man claime above another?

2 To Epicurisme and Sensuality, v. 22. Seeing a man and a beast are alike, there is then nothing better for a man than to doe as a beast doth, cast all care away for future times, looke to those things that are *ante pedes*, live voluptuously, and give content to all naturall and sensuall desires: for, this is all the good he can enjoy whilst he liues.

Take his pleasure while he may, seeing he is like to be oppressed whilst he liues.  
*Et post mortem nihil.*

*Obiect.* But there is something after this life to bee looked for.

*Sol.* Who can tell that? who can shew a man what shall be

after death? wherefore let vs  
eat and drinke, for we must  
die to morrow, and when we  
are dead all dies with vs.

## CHAP. IIII.

**S**O I returned, and considered all the oppressions that  
are done vnder the Sunne, and behold, the teares of  
such as were oppressed, and they had no comforter:  
and on the side of their oppressors there was power,  
but they had no comforter.

2 Wherefore I praised the dead which are already  
dead, more than the liuing which are yet aline.

3 Yea better is he than both they, which hath not yet beene, who  
hath not seene the euill worke that is done vnder the Sunne.

4 Againe, I considered all trauell, and euery right worke, that  
for this a man is enuied of his neighbour: this is also vanity, and  
vexation of spirit.

5 The foole foldeth his hands together, and eateth his owne  
flesh.

6 Better is an handfull with quietnesse, than both the hands full  
with trauell and vexation of spirit.

7 Then I returned, and I saw vanity vnder the Sunne.

8 There is one alone, and there is not a second, yea, he hath  
neither child nor brother: yet is there no end of all his labour: nei-  
ther is his eye satisfied with riches, neither saith he, For whom doe  
I labour and bereaue my soule of good? this is also vanity, yea, it is  
a sore trauell.

9 Two are better than one, because they haue a good reward for  
their labour.

10 For if they fall, the one will lift vp his fellow: but woe to him  
that is alone when he falleth; for he hath not another to helpe him  
vp.

11 Againe, if two lie together, then they haue heat: but how  
can one be warme alone?

12 And

12 And if one preuaile against him, two shall withstand him :  
and a threefold cord is not quickly broken.

13 Better is a poore and wise child, than an old and foolish King,  
who will no more be admonished.

14 For out of prison he commeth to reigne, whereas also hee that  
is borne in his Kingdome becommeth poore.

15 I considered all the liuing which walke vnder the Sunne, with  
the second child that shall stand up in his stead.

16 There is no end of all the people, euen of all that haue beene  
before them : they also that come after shall not reioyce in him : surely  
this also is vanity and vexation of spirit.

3 Take a renew of the nature of oppressi-  
on. with some more particulars thereon  
depending, Here then we haue to bee consi-  
dered,

1 An aggravation of the miserable vexa-  
tion of poore oppressed people vnder  
cruell and tyrannicall Gouernors, *vers. 1.*  
amplified by

1 The greatnesse of it, they were *Esa. 59. 16.*  
oppressed not only to griefe and *Ier. 26. 27.*  
complaining, but also to teares.

Others who were  
incōpassionate.

Their oppressors  
which had pow-  
er and might on  
their side to  
crush them and  
keepe them vn-  
der, but no pity  
to releue & sup-  
port them, [or,  
yet no comfort-  
er] though  
helples & weake  
most inhumane,  
seeing.

2 The helplesse  
estate of the op-  
pressed in re-  
gard of

seeing we naturally pity a Lark in a Kites claw, or a silly Lambe in a lions mouth.

2 Other euill consequents and effects that it workes in subjects and those of inferiour ranke, either

1 Priuately, in those that feele this smart, *viz.* wearinesse of life; for so naturall reason iudgeth, that the case is better with the dead (howsoever dead) that are freed from this tyranny, than with the liuing that feele it: yea, that it is better neuer to haue bene at all, than to be borne to such misery, *verse 2, 3.*

2 Publikely, in others as well as the oppressed: and these are two:

1 Idlenesse and neglect of labour in mens callings. Vnder vniust and bad gouernment, a miserable people are quite dis-heartned and discouraged from all worthy and painfull endeouours, and so cast off all care, and betake themselves to Idlenesse: in this euill note,

1 The ground and motiue that drawes men to it, *v. 4.* that mens labour and trauels, *בשרו המעשה* their streight and right dealing, their vertuous and noble endeouours after any eminent degree of excellency in any kinde whatsoever, get them nothing but enuy and

*Vide Job 3.11  
&c.*

and molestation, both from equals and superiours. If a man bee rich, his wealth brings him in danger, &c. if wise, learned, valiant, iust, he is suspected, disgraced, as not well brooking the corruption of the state. So that in such a common-wealth all generous motions are easily nipt and kept vnder; when the putting forward of ones selfe doth but draw on others enuious eyes and slanderous tongues, contempt and disgrace in stead of honour, &c. Which is a great vanity and vexation to a good minde.

The practice of it [*the foole foldeth his hands*] in his bosome, vnder his armes, in his pockets, i. e. *metonym. signi.* hee refuseth to take paines, which is not done without stretching forth the hands, *Prou. 31. 19, 20.* this amplified by the effect of it [*he catcheth his owne flesh*] i. e. hee wasteth and consumes himselfe, bringing pouerty on his estate, sicknesse on his body, violent death by lewd and filching courses, &c. Hee that doth this is pronounced here to be a Foole, without grace, which teacheth vs painfulnesse and industry in our places; without wit,

G

which

As in *Russia,*  
*Turky, Persia,*  
*try of France,*  
&c.

Or, as they  
that compose  
themselves to  
 sleepe.

*Ecc. 26. 15.*

The Iewes  
though of all  
nations most  
oppressed, yet  
still industri-  
ous.

which would in reason that  
a man should not starue him-  
selfe because another will vn-  
justly take part of his prouisi-  
on, nor willingly begger him-  
selfe, because against his will  
hee must helpe to enrich an-  
other man, *ver. 5.*

3 The pretence for it, *ver. 6.*  
He hath for his defence a pro-  
uerbiall sentence [*Better is a  
bandfull, &c.*] in its true mea-  
ning, not much differing from  
that, *Prov. 17. 1.* But heere  
applied by the sluggard in an  
ill construction, as who should  
say, Better is a penny by beg-  
ging, than two pence by true  
labour. Wherein the foole is  
deceiued, first, in miscalling  
his sloth and idlenesse, by the  
name of rest, *רָחַץ* quietnesse;  
and also misserming labour,  
by the name of vexation of  
spirit, as if contentment and  
paines-taking vvere oppo-  
site. Secondly, that he thinks  
it is better to bee without  
good things, than bee at  
some trouble in getting them,  
and some vnjust molestati-  
on from others in enioying  
them.

2 Ouerthrow of humane societic:  
when all catch, each one shifts for  
one, the people follow their Ru-  
lers, whom they see to bee all  
for themselves, and nothing for  
the



the publike; so they scrape together what they can get, but will part with nothing. Wherein they are in the other extreme opposite to the idle persons, who is good neither for publike nor private, these take immoderate paines, but all for private, without any respect to common benefit. This disease

*Salomon*

1 Describes vnto vs in such a person as may in this kinde seeme most notable: viz. a miserable scraping conietous drudge, whether he be private person or publike gouernor, that is all for himself, and extremely hauing when there is no cause, *ver. 8.* where note this mans

1 Solitarinesse. Hee is one, and that without a second, *hee hath neither childe nor brother*, neither kindred nor alliance, nor acquaintance & friends: or if he haue, yet hee neither seeks to helpe them, nor for helpe from them; but liues like a man in a wilderness.

2 His excesse (notwithstanding his loneness) both in labour and desire [*there is no end, &c.*] the lesse hee needs,

Canis in pres-  
pi.

needs, the more hee  
seekes after.

3 His inconsideratenesse  
and folly in his cour-  
ses, making himsele  
miserable and not per-  
ceiuing it; [*hee saith*  
*not for whom, &c.*] hee  
labours for that wher-  
of hee himsele makes  
no vse, nor any else  
shall whilst he liues, &  
when hee is dead who  
shall, he knowes not.  
[*Because my soule of*  
*good*] in the cheerefull  
and sociable vsing and  
imparting of what he  
hath.

2 Censures, it is a vanity with  
a witnesse, a sore, hard, and  
griuous trauell, *vers. 8.* and  
such as *Salomon* could not  
marke without great heed-  
fulnesse, *1<sup>st</sup> returne, &c.*  
*verse 7.*

3 Illustrates by its contrary,  
*viz.* Society and community  
of life, shewing the euils and  
discommodities of a solitary,  
by the good and benefit of a  
sociable life, which is set  
downe

1 Generally, in that  
Axiome [*Two are bet-  
ter than one*] *i. e.* Soci-  
ety is better than pri-  
uacy and solitarinesse:  
the

the generall reason is added [*they have a good reward for their labour*] i. e. men living together in loving communion and fellowship, reape more benefit by their labour than others: viz. others direction, encouragement and assistance, reioycing both in getting and enioying, they labour with more cheerefulnesse, possesse with more security and content, *verse 9.*

Particularly, in some chiefe commodities that arise vnto vs by the company and society of others: specified in three instances or similitudes:

1. Of two employed in one labour, iourney, or other businesse, when some mis-hap befalls one of them, as a dangerous fall, lamenesse, sicknesse, &c. his fellow and companion will releue him: which if he want, woe to him, hee perishes and sinkes vnder his misfortune. So by this publike society, we haue helpe in aduersities that befall vs

*Disciples sent two by two.*

*Abigail lying  
with David.  
1 King. 1.*

*As iron sharp-  
neth iron, so a  
mans friends,  
&c.  
Prov. 27. 17.*

from the lone and  
friendship of friends  
and well-willers, who  
will pity and support  
vs in our trouble and  
ill-fare: but a solita-  
rie couetous wretch  
is hated and forsaken  
of all, hauing not a  
friend to stand to  
him, *vers. 10.*

3 Of two lying toge-  
ther in cold weather,  
they get and giue  
heat each to other:  
if both lay alone, they  
might lie a cold. This  
is another benefit of  
society, helpe in dis-  
patch of our busi-  
nesses and affaires:  
when many mens  
heads, and hands, and  
purfes ioyne toge-  
ther, businesse goes  
on more wisely, suc-  
ceeds more happily.  
But one alone, how  
can hee auoid many  
inconueniences? This  
true in spirituall as  
well as ciuill affaires,  
*Heb. 10. 24. Ver. 11.*

3 Of two contending  
or fighting: if a man  
alone be assaulted by  
another, hee may bee  
vanquished; but if he  
hanc

have a second, he may  
make his part good  
with him; or if not  
so, yet with the helpe  
of a third, hee vwill  
surely ouercome him,  
according to the Pro-  
uery, a three-fold cord  
treble twisted is not  
hastily broken. A third  
benefit of societie,  
helpe and succour a-  
gainst dangers that we  
feare will come on vs,  
wherein a man soci-  
able and beloued of  
others, shall haue their  
ayde and protecti-  
on to defend him:  
whereas a man that  
liues onely to himselfe  
vwithout entercourse  
of mutuall duties with  
others, lyes open to  
all disadvantages, ha-  
uing no man that will  
steppe in betweene  
him and his aduersa-  
ry to ward off a blow,  
but rather all will lay  
on more loades, *verse*

12.

Thus societie is necessarie at all times  
and in all courses of life, which men  
by tyrannicall, vniust and couetous  
dealing seek to ouerthrow, looking  
more to their priuate than the com-  
mon good.

So

*Isa. 40. 1. and 40. 11.*  
*Isa. 40. 1. and 40. 11.*

So much of the vanities that attend vpon Greatnesse in  
generall: now followes in

2 Speciall of that most eminent degree of greatness and power, whereto man can ascend; and wherein aboue any thing men thinke happinesse is to be found, and that is *Kingly dignity*, the vanity and weaknesse whereof in regard of true felicity, *Salomon* a King describes,

1 In the state and person of a foolish King, the glory of whose place and dignity can neuer make him so happy, as his folly will make him miserable. Wherefore *Salomon* doth greatly debase and bring this his outward royalty and magnificence in disgrace, preferring one of his meanest subiects before him, *verse* 13. and 14. where we haue the

1 Comparison, the parties compared on the one side; First, a Subiect; Secondly, a Child or young man; Thirdly, a poore childe for wealth and riches, both great occasions of contempt; but fourthly, a wise child, discrete and religious: on the other side, First, a King; Secondly, an old King; Thirdly, a rich and porent King, all arguments of admiration and honour: Fourthly, but a foolish King, *i. e.* that will not be admonished that can giue himselfe no good counsell, nor will take any from others; and such a one must needs be foolish and wicked, these two laid in the balance, *Salomon* saith, that such a child weighs heavier in goodnesse and excellency than such a King, *verse* 13.

*Pro. 19. 7.*  
*1 Tim. 4.*

A confirmation of the comparison by the different euent that befall them both, viz. aduancement of the one from meane estate, low degree [out of prison] to the honour of a scepter, and dignity of a Prince, *Psal. 113.* as *Ioseph, Daniel, Dauid*: the ruine and deposing of the other, [hee that is borne in his Kingdome] or borne a King, becomes a beggar, a bond-man, as this true of Kings, so of al inferior greatnes, Gentlemen borne dy beggars, and a beggar by birth proues a Gentleman by his vertue and industry, v. 14.

As it  
of  
Zedek.  
N. buchad.

I In the condition of all Kings, whether wise or foolish: whose contentment in their royall dignity, depending much on the affection of their people towards them, can neuer be entire so long as they are instable and fickle in their desires. But so they are, vnconstant, affecting changes, loathing the present, hoping for better vn der new gouernours, ready from dislike to fall to revolt and defection, &c. which *Salomon* proues,

I By his owne experience [I haue seene] it may bee in his owne particular, though hee were a most excellent King, [all the liuing which walke vnder the Sunne] viz. the present generation [with the child that shall stand up in his stead] with the heire that shall succeed him in the Kingdome, [with ~~by~~ him] they ioyne themselves, him they follow, flatter, praise, admire as the Sunne-rising:

So for gentle-  
mens eldest  
sonnes.

H

hauing

having almost depofed his father in their fauour and affections, *verfe 15.*  
 2 By the perpetuall vnconstant humour of the people: [*there is no end*] *viz.* not fo much in fucceffion of generations, as fetledneffe of refolution and contentment with the prefent eftate: they muft haue fome thing they know not what, better or worfe, than what they now haue [to all *לכל* the people, *τοῖς πολλοῖς*] to the multitude giddy and light-headed: that this difeafe is hereditary to all people he fhewes by parts, both fuch as in the former age difliked the father in hope of the fonne; and in latter ages, that caft off the fonne in expectation of the grand-child, and fo ftill downward, *verfe 16.*

The Censure followes; that certainly this is vanity and vexation; a marvellous difcontent and griefe to a King to fee himfelfe dif-refpected, his age contemned, and his name and account growne out of request: at leaft alwaies to fee vpon how inconstant a foundation his honour is reared vp, *viz.* the grace and fauour people. How violent and iealous affection thefe things haue stirred vp in Kings, all ftories and experience of times fhew, *verfe 16.*



CHAP. V.



Keepe thy foot when thou goest to the house of God, and bee more ready to heare, than to giue the sacrifice of fooles : for they consider not that they doe euill.

2 Bee not rash with thy mouth, and let not thine heart bee hasty to utter any thing before God : for God is in Heauen, and thou upon earth, therefore let thy words be few.

3 For a dreame commeth through the multitude of businesse, and a fooles voice is knowne by multitude of words.

4 When thou vowest a vow vnto God, deferre not to pay it : for hee hath no pleasure in fooles : pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sinke, neither say thou before the Angell, that it was an error : wherefore should God be angry at thy voice, and destroy the worke of thine hands?

7 For in the multitude of dreames, and many words, there are also diuers vanities : but feare thou God.

8 If thou seeest the oppression of the poore, and violent peruer-  
ting of iudgement and iustice in a prouince, maruell not at the matter : for he that is higher than the highest, regardeth, and there bee higher than they.

9 Moreover, the profit of the earth is for all : the King him-  
selfe is serued by the field.

10 Hee that loueth siluer, shall not be satisfied with siluer, nor he that loueth abundance, with increase : this is also vanity.

11 When goods increase, they are increased that eat them : and what good is there to the owners thereof, seeing the beholding of them wish their eyes?

12 The sleepe of a labouring man is sweet, whether he eat lit-  
tle or much : but the abundance of the rich will not suffer him to sleepe.

13 There is a sore euill which I haue seene vnder the Sunne,  
namely, riches kept for the owners thereof to their hurt.

14 But those riches perish by euill trauell; and he begetteth a sonne, and there is nothing in his hand.

15 As hee came forth of his mothers wombe, naked shall he returne to goe as hee came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a fore euill, that in all points as he came, so shall hee goe: and what profit hath hee that hath laboured for the wind?

17 All his daies also hee eateth in darknesse, and he hath much sorrow and wrath with his sicknesse.

18 Behold, that which I haue seene: it is good and comely for one to eat and to drinke, and to enjoy the good of all his labour that he taketh vnder the Sunne, all the daies of his life which God giueth him: for it is his portion.

19 Every man also to whom God hath giuen riches and wealth, and hath giuen him power to eat thereof, and to take his portion, and to reioyce in his labour, this is the gift of God.

20 For hee shall not much remember the daies of his life: because God answereth him in the ioy of his heart.

**B**Efore Salomon proceeds to the fourth way to happinesse, viz. Riches: in this first part of the Chapter he interlaces a notable Digression touching the true worship of God, as a direction for the right vse, and remedie against all corruptions incident to these foure courses which men vsually take to get happinesse. In this digression we may obserue three points:

I The Manner of right performing of religious seruices, specified vnto vs in three particular parts of the worship of God;

II Sacrifices, vnder which is comprehended the whole publike worship of God instituted vnder the Law. Concerning the right obseruation whereof, Salomon giues vs these precepts:

{ I To prepare our selues, and aduisedly to consider what wee goe about. [Take heed to thy foot] from trauellers walking in such waies as it is easie to step out of the right way,

way, or stumble and fall in it; and such are all religious duties to vs, who by reason of corruption quickly goe aside in doing them, *Ergo*, we are aduised to take heed to our hearts, our affections, thoughts, intentions, behauiour, &c. [*when we goe into the house of God*] Temple or Synagogue where God is publicly worshipped.

Exod. 3.5.  
Iosh. 3.

2 Not to rest in the outward worke, but in the inward power of Religion. There being two parts of Gods worship, viz. Mercy and Sacrifice, or, Obedience and Ceremony, we are commanded to be more neere or ready to [*heare*] i. e. to vnderstand, beleeue, obey and practise the will of God, reuealed in the Law and Prophets read and expounded to vs, [*then to offer sacrifice*] to keepe all legall and outward obseruations, without faulch, sanctity, and reformation of life. These precepts are enforced vpon vs by the disgrace and censure of such as neglect them, who are termed [*Fooles*] hypocrites, carnall and wicked persons, deuoid of grace and true vnderstanding: and why so? [*for they know not they doe euill*] they doe they know not what; being ignorant of the nature, quality, and end of Gods worship, and so thinke they doe God good service when they commit hatefull sinne and foule abomination, and such an one is deservedly to bee stiled a wicked foole,

1 Sam. 15.22.  
Esey. 1.10 &c.  
Psal. 50.8.  
Zech. 7. 4,5,6,7.  
Mat. 15.  
Esa. 58.4.

Prou 15.8.

verse 1.

1. Prayer, and vnder that, all Speeches of or vnto God. Touching these, the

1 Rule is, that all inconsiderate rashnesse bee auoided, serious and mature deliberation vsed. [*Be not rash with thy mouth*] speak not vainly, vnadvisedly, hastily, thy tongue

# An Analyticall Exposition

running before thy wit; babble not, bee not bold in affirming what thou art ignorant of, &c. How shall this be? let thy heart guide thy tongue [*let not thy heart bee hasty to utter any thing before God*] ponder in thy minde, apprehend matters thorowly, set thy thoughts in order before thou giue leaue to thy tongue to utter them, especially in Gods hearing. Raw, vndigested, and tumultuary meditations, vent themselves in a wilde, wandering, and idle discourse. This precept is confirmed by a reason, from the quality of God to or of whom we speake, and of our selues, [*God is in Heauen*] glorious, wise, powerfull, in place of highest Excellency and Maiesty: [*thou art on earth*] a weake, vnwise, vnworthy creature, infinitely inferiour in degree vnto thy Creator: and therefore it becomes thee not to speake of him but with greatest feare, reuerence and aduisednesse. Wee know how meane men speake to Kings and Nobles, &c.

- 2 Rule is, in our speeches to vse few words; so to couch our discourse, that all lauish superfluous talkatiuenesse bee auoided, all needlesse and hartlesse repetitions, vnnecessary digressions, tedious prolixity, to the wearing of our selues and others bee shunned, *verse 2.* this rule is pressed vpon vs by two reasons:

- 1 Gods dignity, our basenesse [*therefore*] subiects must deliuer their minds to Kings in brieft termes.
- 2 From the subiect wherein, or root from whence multiplicity of words comes, *viz.* he is a foole that vseth it, & folly is the cause of it: which is illu-

illustrated by comparison, as dreames  
and vaine fancies in the night spring  
from variety and multitude of busi-  
nesse in the day, so doth much talke  
and multitude of words discover a  
foolish heart and witlesse head, *verse 3.*

In many words  
there cannot  
want wicked-  
nesse.

*Prou. 10. 19.*

3. *Vowes*, for the right making and keeping where-  
of we haue two precepts deliuered vnto vs;

1. That what we doe lawfully vow, we take  
heed to performe it, and that speedily  
without delay. [*When thou vowest a vow to  
God, deferre not to pay it*] this rule is backed  
by two reasons:

*Deut. 23. 21.*  
Iacob deferred  
his vow.

1. From Gods displeasure, with such  
as breake promise and keepe not  
their day with him, [*he hath no plea-  
sure in foolles*] hee is greatly offended  
with such foolles as these that think  
to mocke, deceiue, and coosen him.

*Gen. 34. & 35.*  
*1. 2.*  
*Psal. 66. 13.*  
*14.*

*Ergo*, pay what thou vowest, *vers. 4.*

*1 Cor. 7. 38.*

2. By comparison with a safer and  
lesse dangerous course; seeing the  
making of vowes is a thing that we  
are not bound to, it is better to  
make none at all, than to make and  
not keepe, *verses 5.*

2. That we auoide all rash vowes, vnaduised-  
ly, ignorantly and sinfully made, when ei-  
ther we vow vnlawfull things, but after re-  
pent vs, and seeke for shifts and excuses, or  
in things sinfull and vnlawfull. [*Suffer not  
thy mouth to cause thy flesh to sinne*] bring  
not on thy selfe the guilt of sinne by incon-  
siderate vowing. [*Nor say before the An-  
gell*] i. e. \* Christ the searcher of the heart,  
who will admit of no excuses; or, [*the An-  
gell*] i. e. Messenger of God, viz. the Priest,  
before whom the errors of rash vowes  
were

\* *Mat. 3. 1.*

were to bee confessed, *Leuit. 5. 4. 5.* [*That it was an error*] an oversight, hee knew not well what hee vowed, *Ergo*, requires pardon for not performing it. Reasons hereof are

1 Gods anger against offenders in this kind shewed [*in destroying the worke of their hands*] i. e. crossing and defeating their purposes, counsells, and endeavours, for accomplishment whereof these vowes were inconsiderately made, *verse 6.*

2 \* The vanity and folly of such rash promises and simple excuses afterwards: compared to the idle fancies in a multitude of confused dreames, *verse 7.*

\* Or this may be a third precept against multiplicity of Vowes.

So the manner to bee obserued in religious duties: Now followes,

- 2 The Ground and cause which brings forth the right obseruation and performance of religious duties in the former and all other kinds, *viz. The feare of God* [*But feare thou God*] this is the beginning of true piety and wisdom.
- 3 An effect of true Religion, *viz. Patience* in regard of wrong and oppression offered vnto those that are poore, especially if they be religious: [*If thou seeest, &c. murrell not at it*] count it no strange thing, as if that were iust cause to doubt and distrust of Gods providence, and to fall from him. The reason is, [*for he that is higher than the highest*] *viz.* God himselfe [*regardeth*] to punish in due time [*and there be higher than they*] *viz.* Angels whom God sets as the subordinate Ministers ouer Kingdomes and Kings, to execute his iudgements on tyrants and oppressors, *verse 8.*

1 Pet. 4. 12.

Psal. 12. 7.

Psal. 34.  
Mat. 18.

After this digression *Salomon* returnes to the fourth way, wherein men vsually looke to finde true happinesse, that  
is,

Is, Riches and Possessions, Goods of fortune : which being of two sorts,

1 Such as immediatly concerne the maintenance of mans life, as all provision for backe and belly, arising from the earth by Tillage, Plantation, breeding of Cattell.

2 Such as are but the instruments and meanes for the procuring of the fore-named necessities, as Money, Jewels, &c. Salomon treateth of both sorts, and

1 Compareth these two kinds together, shewing the excellency of the fruits and increase of the earth, in Come, Cattell, &c. about all pecuniary possessions, albeit men commonly chuse to haue abundance of the latter rather than of the former. That they are farre the better he proues,

1 By their common and generall vse, (as that which is best is most common) [*The profit of the earth is for all*] supplies all necessities for our liues, and that for all people that liue vpon it, which the earth as a kind mother feeds and nourisheth. Tillage, &c. is the life and bloud of a common-wealth; that ouerthrowne, all dies with it. This amplified by instance in that kinde of men, who, if any, might seeme by reason of their great prerogatives and priuiledges to bee exempted from dependance on the husbandman, viz. Kings, they also are serued and maintained by the field and fruits thereof. Many Nations haue not the vse of money, nor is it absolutely needfull in any, but so are the reuenues of the earth amongst all, &c. *verse 9.*

2 By their singular goodnesse and efficacy in relieuing our wants and necessities, they haue that goodnesse and vertue in them as of themselves they maintaine our liues, and



and satisfie all desires of nature. Illustrated by the contrary disability of Money, which *per se* cannot supply any of our wants, but only by exchange. [*Hee that loveth silver shall not be satisfied with silver*] he cannot fill his belly nor cloath his back with it, though hee love it never so much, no nor he that loveth abundance of money and treasure cannot be satisfied [*with the increase*] of his wealth, hee may die for hunger and starve for cold vpon a heape of mony. And therefore this love of Mony is a vaine and vnprofitable thing. *verse 10.*

2 Proueth the vanity and weaknesse of both sorts of riches, by many arguments in this and the next Chapter: Some more

1 Specially, concerning the first kinde of wealth standing in the increase of the earth Come, Wine, Oile, Cattell, &c. The abundance whereof is proued to bee vaine, by comparing the condition of the owner and master with that of the Farmer or Seruant, Shepherd or Hinde, or other attendants of the Family: the Argument is thus; If the owner haue no more true commodity by his abundance, than those that are but his ministers and instruments in doing of his businesse, then is this abundance of no worth in regard of true happinesse, &c. the sequell manifest, seeing a man may bee as happy without it as hee that hath it. The Minor is declared by parts:

1 In the outward vse of these things for backe and belly, further than which their vertue extends not. Now in this the master and man is alike, [*When goods increase, they are increased that eate them*] many hands must



must bee set a worke, many mouthes must be fed, many backs clothed, so that others haue their share in this abundance as well as the owner, yea, as much as he, for what hath hee more than they, but the *[beholding of it with his eyes?]* to please himselfe in the looking vpon his possessions, his Come fields, his Vineyards, his flocks, his heards, &c. and to say, All this is mine; and that is a poore contentment: otherwife, a seruant, a stranger may view his grounds, walke in his Gardens, with as much delight as the owner can doe himselfe, *verse 11.*

2 In the inward quietnesse and cheerefullnesse of the mind: in which it is not so well with the master as it is with the seruant, as appeares by one speciall consequent of a quiet mind, *viz. Sleepe.* *[The sleepe of a labouring man is sweet and pleasant, whether hee eat little or much,]* if little, his labour breeds him rest; if much, his body being strong, and hardned by labour, causeth easie digestion and vninterrupted sleepe, and both waies his minde is still free from cares: *[but the abundance of the rich will not suffer him to sleepe]* as his body is ouercharged with intemperate diet, so his heart is filled with cares and feares: a full body and an vnquiet braine suffer him to take no rest in the night, *verse 12.*

2 General, belonging to all kinds of riches.  
These arguments are taken

Naboth.

1 Tim. 6.  
Prou. 23. 5.

1 From the discommodities and dangers that riches bring vnto rich men, [*There is a sore euill, &c.*] an euill sickness, or an euill bringing sicknesse, sorrow and griefe. [*Riches kept for the owners thereof to their hurt*] that which they looke to haue happines by, is the occasion of their ruine and misery: riches fill the heart with pride, the body with diseases through luxurious and idle liuing, the life with disorder and dissolutenesse; they expose a man to violence, robberies, false accusations, and oppression of the more potent, &c. which euils befall not onely the bad, but many of them, the good also, *verse 13.*

2 From the vncertainty of their abode with vs while we liue: when we haue them we are not sure of them: [*and they perish by euill trauell*] by our owne folly and improuident courses, or by many casualties in traffiking at home and abroad, or by some secret curse of waisting a mans estate, &c. So that a great and well settled estate is many times suddenly ouerturned, a man vndone, and his posterity beggered [*He begetteth a son*] who should haue all, and hold vp the house, [*and in his hand is nothing*] i. e. the father hath nothing to leaue him to liue vpon, *verse 14.*

3 From the certainty of their forsaking of vs when wee die; they may leaue vs while we liue, when we die wee must leaue them. Whatsoeuer comfort they can gine vs, it is but for the

the time of our life, they haue no power to free vs from death, or to conuey vnto vs any helpe and comfort after death. A most powerfull argument to disable riches from euer effecting our true happinesse. This vanity of riches is

1 Described by comparison of our birth and death together, wee shall goe as wee came, wee came into the world naked, and brought nothing with vs, and it is certaine we shall goe out naked and carry nothing hence, *verse 15.*

1 Tim. 6. 7.  
Iob 1.

2 Aggravated by its greatnesse, [*it is a sore euill*] a miserable vexation, (*viz.* to a rich man that hath a couetous minde, loues and trusts in his riches) [*that in all points he must goe as hee came*] Why? the reason is added, hee hath taken a great deale of paines in his life, to no purpose and profit at his death. First, the paines and troubles that rich men, especially if couetous, put themselves to for getting of wealth, is expressed, *verse 17.* [*All his daies he eat*] gets and enioyes his wealth [*in darknesse*] *Esa. 5. 30.* that is, as the next words interpret it, [*in much sorrow* *וְכָאֵד* in wrath, *וְכָאֵד* foaming anger with or in his sickness] *viz.* distemper and disquietnesse of his heart and affections; all signifie thus much, that riches are got

with many molestations both of body and minde. Secondly, the profit now that comes by all this is set downe, *vers. 16.* [*What profit hath bee*] hee hath got no benefit at all [*in labouring for the wine*] embracing a shadow, grasping the aire, catching at the wind, wearying himselfe for that which hath no substance of true felicity in it.

These reasons proving the vnprofitableness of riches, are all illustrated by an appendix touching the right vse of all Riches, inserted by *Salomon* to preuent doubts and caills which might be occasioned by the former discourse, as if Riches were of no vse nor benefit at all. Wherefore *Salomon* shewes what is the true benefit and comfort that they can afford vnto vs, [*Behold that which I haue seene*] the same that he set downe before, *Chap. 2. verse 24.* consisting in two things:

1. Liberrall vse of the creatures for all necessities of food and raiment [*to eate and to drinke.*]
2. Cheerefulness and contentation of spirit [*to enioy good in his labour, &c.*] both are commended vnto vs from the

1. Excellency of this contented vse of things  
In it selfe:

1. It is good to a mans selfe.
2. It is comely, *נחמד* beautifull and seemely in regard of others.
3. It is the onely end and purpose for which riches are giuen [*it's his portion*] more than this, it is impossible to get by them, *v. 18.*

In its Author, tis Gods gift, not our owne getting, who as hee giues wealth, so giues power, *i. e.* wisdom and grace to vse it well, *verse. 19.*

In its effect and consequent, namely comfort and ease in all the travells, cares and burthens of this life, [*He shall not much remember the daies of his life*] i. e. that sore condition of travell, and wearisom labour which is laid on man during his life, shall nor be very grievous vnto him to thinke of or to endure: so moe grieve and burthen it shall be (as no man can bee perfectly happy) but not much: Why? the reason followes [*because God answers*] his honest labours and desires [*in or with the ioy of his heart*] giuing him hearty ioy and contentment in what hee hath, which takes away the bitterness of labours past, and armes him against all discouragement in travels yet to be endured, *verse 20.*

CHAP. VI.



Here is an euill which I haue seene under the Sunne, and it is common among men.

1 A man to whom God hath giuen riches, wealth and honour, so that he wanteth nothing for his soule of all that he desireth; yet God giueth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an euill disease.

2 If a man beget an hundred children, and liue many yeeres, so that the daies of his yeeres bee many and his soule bee not filled with good, and also that he haue no buriall, I say, that an vntimely birth is better than he.

3 For he commeth in with vanity, and departeth in darknesse, and his name shall be couered with darknesse.

4 Moreover, he hath not seene the Sunne, nor knowne any thing:

thing: this hath more rest than the other.

6 *Yea, though he live a thousand yeeres twice told, yet hath he seen no good: Doe not all goe to one place?*

7 *All the labour of man is for his mouth, and yet the appetite is not filled.*

8 *For what hath the wise more than the foole? what hath the poore that knoweth to walke before the living?*

9 *Better is the sight of the eyes, than the wandering of the desire: this is also vanity and vexation of spirit.*

10 *That which hath bene is named already, and it is knowne that it is man: neither may hee contend with him that is mightier than he.*

11 *Seeing there bee many things that increase vanity, what is man the better?*

12 *For who knoweth what is good for man in this life, all the daies of his vaine life, which he spendeth as a shadow? for who can tell a man what shall be after him under the Sunne?*

2 **F**rom the vanity and misery of the contrary course, viz. the having of riches, but wanting the right vse of them. This euill is,

1 Generally propounded and aggravated by the commonnesse of it, there is, &c. and it is **רבה** common, rife, or great amongst men, as common sinnes are great sinnes, *verse 1.*

2 Particularly described in the person of such a man as hath riches and wealth, and that with honour and digniry, and all in such plenty as hee can desire no more for necessity or lawfull delight, but God giues him not power to eat thereof, i. e. to enioy what he hath: sicknesse of body, a distrustfull, vncharitable and nigardly minde, incessant cares and toile after what he hath not, troubles and disquietnesse in his family, wife, or children

dren, &c. continuall employment about others busines with the like, keepe him that he cannot eat his bread in quiet, nor take pleasure in any thing he hath. Hee starues at a ful table, and feeds on thistles while he carries prouender for others [a stranger shall eat it] one that hath not taken paines for it shall enioy it, *verse 2.*

3 Censured

Simply in it selfe, its a vanity, and which is more, an euil sicknesse that puts a man to much paine and woe, *verse 2.*

Comparatiuely, preferring the conditions of an vntimely birth before such a mans estate. In the comparison consider

1 The parties compared

1 The rich man before described, here further deciphered by the

Good he hath

1 Multitude of children.  
2 Length of daies, and that more than ordinary.

Good he wanteth

1 Comfort and ioy in his life.  
2 Honour and good report at his death,

2 An abortiue, or vntimely birth, which *Salomon* preferreth before the other:

*viz.* It is better not to be borne at a'l, or to be borne and die at once, than to live long in misery and trouble, and to die without the honour of buriall, or without honourable buriall.

- 3 The reason of the abortives preheminnence about the rich man. If the Abortive have more rest and peace than the miserable rich man, then is his case better than the others. But hee hath, for the Abortive [*commeth in vanity*] as a thing of nothing, [*departs in darknesse*] buried out of the way priuaty, none taking notice of it, [*and his name is covered with darknesse*] all memory and speech of him perissheth, *vers. 4.* In which points the rich man is no better than hee, who likewise is borne to misery, buried in ignominy, and his name put out in forgetfulnesse, but in the next point he is farre worse: the Abortive [*hath not (seen the Sunne nor knowne)*] *viz.* the evils and miserable troubles of this life, as the rich man hath, *Ergo,* it is worse with the rich than this vntimely borne child, *verse 5.*

This argument is further confirmed by remouing an obiection, *viz.* the rich man hath had a long life, and thats a good and pleasant thing; this the



Abortiue hath not. *Ergo, Salomons answers,*

1 While a man liues, life simply in it selfe brings a man no comfort, if all other ioyes bee wanting. [*Though hee liue two thousand yeeres, yet hee hath seene no good*] his yeeres hath but multiplied his misery, and to him it was no good thing to liue seeing hee liued vnhappy.

2 After a long and miserable life hee must come into the same condition with the Abortiue, [*Does not all goe into one place?*] viz. the Graue; in which he is not a jot better than the Abortiue, because hee came later into it: but much worse, for as much as hee hath got nothing by many yeeres experience of euils, in regard whereof hee can bee accounted no more happy in his graue than the abortiue, *verse 8.*

This condition of vnhappy rich men, as it seemes to illustrate the point touching the right vse of Riches, so will it stand for a

4 Fourth Argument, prouing the vanity of Riches, viz. That a man may haue them in his possession, and yet want all comfort in the enioying of them, which argue their singular weaknesse and insufficiency, &c.

K 2

5 Argu-

Prov. 16. 26.

Argument, from the insufficiency of Riches to give satisfaction to mans desires. Contentment is not contentment vnlesse it bee full and satisfactory: which riches cannot afford as *Salomon* proues by the vtmost extent whereto riches can reach, and that is the Mouth, [*All the labour of man is for his mouth*] i. e. the body, and all the seruices thereof, and this they may satisfie, further they extend not, [*yet the soule is not filled*] the appetite or desire of the minde is still insatiable. The Gluttons belly may burst before his inordinate and swinish appetite bee slatched. The couetous, the more hee hath, the more he desires. The ambitious not content with the honour of an vniuersall Monarchy. The voluptuous may weary their bodies and dull their senses, yet not quench their thirst after pleasures; wherefore this is a great vanity in worldly wealth, that it can giue content onely to the carkasse and worser part of a man, but to his inward and more noble spirit it brings no satisfaction at all, *verse 7.*

That this is all which Riches can doe, *Salomon* proues by induction of two paire of opposites, the Wise and the Foole, the Rich and the Poore. If riches and abundance had any speciall vertue to content the minde of man, then of all others, wise men and rich men would enjoy this happinesse. But they finde no more happinesse by them than Fooles or poore men doe; and therefore there is no more to bee lookt for. [*What hath the wise more than the foole*] let a man haue wealth and all morall. wisdom to manage it,

it, he can but provide for backe and belly, and so much may hee doe that hath as much wealth and lesse wit and discretion. [*What hath the poore*] that wants wealth, lesse than the rich that hath it, if hee bee one [*that knoweth to walke before the living*] that's wife, painfull and laborious, that knowes how to get his living, such a one hath as much profit by his little, as the rich by his abundance, hee hath wherewithall to preserve life, and the rich can doe no more, *verse 8.*

From hence by way of confectary, *Salomon* inferres an answer to a common objection, [*Better is the sight of the eyes than the wandering of the desire* מַרְדֵּר נָפֶשׁ] better it is to haue and enioy abundance, to haue store lying by one, than still to craue, wish, desire, and long after many things; to which *Salomon* answers, First, that this is vanity, an empty conceit and hope, seeing the hauiog of much is not that which can settle and fill the desire of the soule. Secondly, that it is vexation, abundance of riches bringing abundance of cares, disquieting the heart in stead of contenting it, *verse 9.*

6 Argument, from the weaknesse and invalidity of Riches, to protect vs against those euils whereunto mankind is subiect, as sicknesses, griefe of heart, sinne, and the wrath of God for the punishment of sinne. [*That which hath beene is named already, and it is knowne that it is man,*] a man is but a man bee hee neuer so great in worldly wealth, that cannot exempt him from the common copdition of others; as hee beares the name, so hee hath the

For it is not in  
the nature of  
riches them-  
selves to  
trouble but  
our indiscreti-  
on in vse of  
them.

nature of man still: [*Nor can bee contend with him that is mightier than bee*] that is, with God; the strokes of whose reuenging hand he cannot escape, how rich, proud, and presumptuous so euer hee bee, *verse 10.*

7 Argument from the common effect, or at least Concomitant of great abundance. If increas of riches bee but an increas of vanity, troubles, distractions, cares to keepe and vse, seares to lose, and what benefit then towards true happines doth a man get by them. [*But many things, or multitude of things doe but multiply vanity: Ergo, What is man the better for them?*] *verse 11.*

This Argument is confirmed by a reason drawne from the weakenesse and ignorance of man, to make the best vse of things; a little is enough to employ vs, many and great things doe but distract vs; and we shall misse of their true comforts, because we are ignorant of the true waies to raise them, [*for who knoweth what is good for man in this life*] two reasons of this vnskillfulnesse of man, in the vse of things, are here added,

1 From the shortnesse of mans life, wee liue not long enough to haue experience of all things, where and when, and in what manner they may bee best employed [*all the daies of his vaine life which hee spendeth as a shadow*] vaine because changeable, fleeting, and quickly spent, as a shadow, a thing of no continuance.

2 From

**I**n our ignorance of future  
euent, wee know not how mat-  
ters will fall out, and so are vncer-  
taine what course to take. Hence  
many errors and oversightes are  
committed, which after-times  
correct, and tell vs a safer course  
might haue bene taken. [For  
who can tell man what shall bee af-  
ter him vnder the Sunne] which  
way shall succeed most happily  
this or that, *verse 12.*

If one knew  
what would  
be cheape or  
deare,  
He might be  
rich within a  
yeere.

CHAP. VII.



Good name is better than precious ointment: and  
the day of death than the day of ones birth.

2 It is better to goe to the house of mourning,  
than to goe to the house of feasting: for that is  
the end of all men, and the lining will lay it to  
his heart.

3 Sorrow is better than laughter: for by the sadnesse of the coun-  
tenance the heart is made better.

4 The heart of the wise is in the house of mourning: but the  
heart of fooles is in the house of mirth.

5 It is better to heare the rebuke of the wise, than for a man to  
heare the song of fooles.

6 For as the crackling of thornes vnder a pot, so is the laughter  
of the foole: this also is vanity.

7 Surely oppression maketh a wise man mad: and a gift destroy-  
eth the heart.

8 Better is the end of a thing than the beginning thereof: and the  
patient in spirit is better than the proud in spirit.

9 Be not hasty in thy spirit to bee angry: for anger resteth in the  
bosome of fooles.

10 Say not thou, what is the cause that the former daies were better than these? for thou doest not enquire wisely concerning this.

11 Wisdom is good with an inheritance: and by it there is profit to them that see the Sunne.

12 For wisdom is a defence, and money is a defence: but the excellency of knowledge is that wisdom giueth life to them that haue it.

13 Consider the worke of God, for who can make that straight, which hee hath made crooked?

14 In the day of prosperity bee ioyfull, but in the day of aduersity consider: God also hath set the one ouer against the other, to the end that man should finde nothing after him.

15 All things haue I seene in the daies of my vanity: there is a iust man that perisheth in his righteousnessse, and there is a wicked man that longeth his life in his wickednesse.

16 Be not righteous ouermuch, neither make thy selfe ouerwise: why shouldst thou destroy thy selfe?

17 Be not ouermuch wicked: neither be thou foolish: why shouldst thou die before thy time?

18 It is good that thou shouldst take hold of this, yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise, more than ten mighty men which are in the city.

20 For there is not a iust man vpon earth, that doth good and sinneth not.

21 Also take no heed vnto all words that are spoken; lest thou heare thy seruant curse thee.

22 For oftentimes also thine owne ears knoweth, that thou thy selfe likewise hast cursed others.

23 All this haue I proued by wisdom: I said, I will be wise, but it was farre from me.

24 That which is farre off and exceeding deepe, who can finde out?

25 I applyed mine heart to know, and to search, and to seeke out wisdom, and the reason of things, and to know the wickednesse of folly, euen of foolishnesse and madnesse.

26 And I finde more better than death, the woman whose heart is suaver and nets, and her hands as bands: who so pleaseth God, shall escape from her, but the sinner shall be taken by her.

27 Behold, this haue I found (saith the Preacher) counting one by one, to finde out the account.

28 Which yet my soule seeketh, but I finde not: one man among a thousand haue I found, but a woman among all those haue I not found.

29 Lee, this early haue I found, that God hath made man upright: but they haue sought out many inventions.

Hitherto Salomon hath described mans chiefe happinesse by way of negation, shewing wherein it consisteth not, and ouerthrowing all false means for the obtaining of it: Hee comes now in the second part of this booke to declare affirmatiuely and positiuely wherein mans blessednesse stands, and whereby it is obtained. This he doth,

1 Particularly in the seuerall degrees and meanes of true happinesse, so farre as in this life wee may attaine vnto it, in the 7, 8, 9, 10, 11, and part of the 12 Chapter.

2 Summarily in the conclusion of this whole discourse, Chapter 12. vers. 8.

For the former, the parts, degrees, or meanes of happinesse are set downe in opposition to the forenamed false and insufficient meanes: and they are fite;

1 A good name, preferred before riches and pleasures both, *viz.* [ a good Ointment ] which is esteemed among chiefest treasure for its costlinesse, and best delights for its saour and sweet smell, and refreshing to the body, *vers. 1.* Prov. 22. 1.  
Esa. 39. 2.

2 Death, preferred aboue the day of a mans birth: *viz.* life, and all the commodities thereof, which is to bee vnderstood of life, as it is accompanied with many miseries and vexations, whereunto death puts an end, otherwise it is worse to haue no being than to be well, *vers. 1.*



3 Sorrow and sadnesse of heart, preferred to mirth and pleasure: this is

- 1 Axiomatically delivered, *vers.* 3. [*Sorrow is better than laughter*] of godly sorrow, that it is better than worldly joy, is most true, and here meant in part. But even worldly sorrow also, if it go not too far, as to breed consuming griefe, which eat up the heart, is to be commended above continual iollity & merriments.
- 2 Exemplified and proved in two sorts of sadnesse and joy, arising out of two divers causes:

1 Funerall solemnities and lamentations following mens death, [*The house of mourning*] where are opposite banquetings and merry meetings made usually at mens birth, or otherwise by those that abound in wealth [*The house of feasting*] the first causes sorrow, the latter joy, but yet its better to resort thither than hither, The reasons are drawne

1 From the effects of this sorrow and joy (*ex antithesi*) *i.e.* which are here two:

2 More speciall in respect of the cause; Funeralls, Graves, Mourners, &c. breed in us a serious meditation of our mortall condition: [*The living will lay it to his heart*] advisedly consider of it, why? [*for it is the end of all men*] he sees in others what he is in himselfe, that he must go the same way. This singular provocation to goodnesse and



and sobriety is not to bee had in feasts and banquets, which usually makes us forget both G O D and our selves, *vers. 2.*

- 2 More generall at all times [*By the sadnesse of the countenance*] by sorrow appearing in the face [*the heart is bettered*] all light, vaine, lustfull, and foolish affections are checked, the desires and thoughts of the minde composed to a sad and sober temper, and made capable of all instruction and reprehension, &c. a sad looke shewes and makes a sober minde; and that not onely in regard of our selves, but of others also, a severe, angry, and frowning countenance daunts an adulterous eye, a flattering tongue, &c. and they are made better by it, &c. *vers. 3.*

The contrary to bee understood of laughter, which dissolves the heart and melts it into loosenesse and lewdnesse.

- 2 From the persons that delight in them [*The heart of the wife is in the house of mourning*] a wise mans minde and affections are bent to sadnesse and sobriety and



heat them mently for the present,  
but the flame scorcheth only the  
outside a little, and is quickly ex-  
tinguished: [*so is the laughter of fools*]  
of wicked men that please others  
with their sinnes in flatteries,  
lewd jests and filthy discourtes;  
of wicked men that will be plea-  
sed and joyed with such things.  
He that makes this mirth, and he  
that likes it, both are fooles, and  
their pleasantnesse will soone  
have an end: so that such kinde  
of delights is but vanity, v. 6.

4. Moderation of minde and patience, opposed and pre-  
ferred to proud and oppressing greatnesse. Where we  
have

1 The fault of great ones { Oppression.  
Briberie [*a gift.*]

Both set downe with their effects, that [*makes*  
*a wise man mad*] this [*destroyeth the beare*] if a Dut. 16. 19.  
wife & good man turne oppressor and briber,  
he becomes foolish & mad, raging like a wilde  
and furious beast over his poore inferiours,  
the eye of his understanding and counsell is put  
out, his conscience is raked, he calls good, cvil;  
and sowre, sweet; like a franticke man runnes  
the high way to ruine himselfe and his poste-  
rity by his unjust courses, thinking yet thereby  
to establish himselfe and his house, &c. vers. 7.

2 The Remedie, Moderation, and Patience in  
not desiring more than is fit and equall, in en-  
during what is wrongfull and unequal, that  
respects all, especially great men, this those that  
are wronged. This vertue is set downe with  
comparison to the opposite [*Better*] and more  
to bee commended is the humble (*ex anti-*  
*sthefi* [*and patience in spirit* ארר ארר *than the*

[ *proud and impatient in spirit.* ] By patient [ *or long* ] in spirit are meant two things:

1 A silent waiting upon God and good means, expecting Gods time and leisure for the obtaining of such good things, wealth, honours, &c. as we may and doe wish to enjoy, opposed to that kinde of impatience which we call over-hastinesse and greedinesse to have more and otherwise than wee should. A singular vertue in all, to expect till God by due means in due time advance us; and that which curbes tyrannicall and unjust desires.

2 A contented bearing and enduring of such injuries as are done unto us, opposite to wrathfull contention, revengefull desires, mourning, &c. another kinde of impatience, an excellent grace in men of meane place, in case of wrong from their superiours. Both these have their root in true Humility, when men esteeming meanly of themselves, judge that in good things they haue more, in euill lesse than they deserue: which makes them desire little, & endure much: as the contrary spring from Pride, when out of a high account of their owne worth and power, men thinke they need doe no right, nor ought to suffer any wrong, *verse 8.*

This vertue of moderation is further pressed on vs

1 By an Argument of its necessity, proverbially deliuered. [ *The end of a thing is better than the beginning* ] many calamities may fall out, things may sort to no ends, to wrong ends, to ill and hurtfull ends, *Ergo*, it is good to be patient and wait the issue. An excellent Argument

Humble your  
selues, &c.

Such an argu-  
ment the A-  
postle vics,  
*Phil. 4. 5.*

ment to keep men from uniuſtice and oppreſſion, if they would look as well to the gravel and ſal in the belly, as the bread and honey in the mouth. And as ſtrange a motive it is to keep us patient under injuries, if we look what end the Lord will make with us, v. 8.

1 By a dehortation from two particulars of the contrary vice of impatience :

1 Raſh anger, when men being ſtung with ſome injury, breake out into fury, and meditate on revenge [*Be not haſty in thy ſpirit to be angry*] be angry, but not haſtily and raſhly, and that in thy ſpirit, giving way to revengefull and malicious thoughts: the reaſon is added [*anger reſteth in the boſome of fooles*] anger it irreſt, reſteth nowhere but in a wicked mans heart, verſ. 9.

2 Vnjuſt complaining and murmuring at the preſent condition of things, admiring and wiſhing for the happines of former ages, and diſliking the preſent. [*Say not, what was the cauſe that the former daies were better than theſe;*] the reaſon is added, [*thou doſt not enquire wiſely of this thing*] Its fooliſhly done to make ſuch a queſtion, ſeeing there is no new thing under the Sun, oppreſſion, wrong, unjuſtice, and other wickedneſſe hath been as notorious in former as latter ages, perhaps more, v. 20.

5 Wiſedome, that is, true Piety as the root and miſtreſſe, with ciuill Prudence as the branch and handmaid.

This

This wisdom being the principall fountaine of all our felicity, is described unto us at large unto the end of the Booke.

In comparifon and oppositiō to riches; before which it is preferred; [*Wisdom is good with an inheritance,*] why, and is it not good without it? yes, no doubt: the meaning is, that it is good for them that haue inheritance, i. e. Wealth and possessions to get wisdom wishall: without which their wealth is not good. Both together are good,\* but wisdom the better of the twaine [*and better יוהר more excellent to them that see the Sunne*] to the living. Or, [*by it there is profit to, &c.*] viz. wealth then only doth a man good when this wisdom is joyued with it, *vers. 11*. The reason of the excellencie of wisdom aboue wealth, is taken from the vse and effect of both, in case of aduersity, necessity, and trouble; here compared to the scorching heat of the Sunne, which in hotter countries is very troublesome. Against these troubles we haue a double helpe; First, from wisdom; Secondly, from riches, [*money*] the succour and defence which both yeeld, being likened to the shadow of an Arbour, &c. which keeps off the Sun beams: so that both in their kinde \* afford us comfort; [*But the excellency is on the side of knowledge*] that doth us most good when wee stand in most need, for [*wisdom giveth life to them that are masters or owners of it*] in deadly dangers that assault us, it rescues us when money and means faile; or, if evils presse us, it preserues the heart in peace and comfort, that it sinke not under them, which money cannot doe; or if the worst come, yet this saves from eternall death the worst of euill, and brings to eternall life the best good

\*Wisdom  
shewes the  
vse of wealth,  
and this graces  
wisdom.  
*Adverbialiter,*  
*sc.*

יוהר טובה

*Ionab 4.8.*

\* *Ier. 41.8,9*

*Abigails dan-*  
*ger.*

*1 Sam. 25.*  
*Iosephs.*

*Prov. 10 2.*  
*& 16.16,17.*

good thing; and a world of wealth can helpe  
neither out of the one, nor unto the other,

**H**aply wee may take it in a larger sense, viz.  
mans life consisteth not in abundance of  
wealth, but wisdom giveth life; procuring  
unto us the blessed and right use of riches.

**B**y its parts, properties, and effects, all setting  
forth the use and excellencie of true wisdom:  
these are divers; some more generall, others  
more particular: for the

**G**enerall, they are five, whereof the  
first hath divers branches, as we shall see:  
1. Contentation in the right use of all  
estates and conditions of life, chiefly  
Prosperity and Adversity: in which  
point we have

1 The duty [ *In the day (or time  
short as a day) of prosperity be joy-  
full* ] **חיה בשמחה** enjoy thy por-  
tion of blessings with cheere-  
fulness. [ *In the day of adver-  
sity consider* ] **רמה** be well ad-  
vised, fall not to impatient  
murmuring, or ungodly shif-  
ting; but stay thy selfe in expe-  
ctation on God, *vers. 14.*

**טוב** good and  
merry, both  
together.

2 The arguments enforcing it,  
taken from Gods providence  
in a double respect:

1 The unalterableness of  
his worke; wee cannot at  
our pleasures change and  
undoe what God doth:  
*Erge*, be content in all  
estates. [ *Consider the work  
of God* ] meditate on his  
provident administration

M of



of all things [Who can make  
frail? &c.] none alter and  
amend what to us seemes

amiss, *vers. 13.*

The inevitableness of  
Gods purposes, they are  
carried with such variety  
and unsearchable proceed-  
ings, that we cannot pre-  
vent nor foresee them:  
Especially, it is wisdom to sub-  
mit our selves to all. [God  
sets the one over against the  
other] adversitie opposite  
to prosperity, a vale against  
a hill, in a continuall vi-  
cissitude and succession;  
& this is done [to the end]  
or in such an order and  
manner *על כרחיך* [that  
man should] or shall [find  
nothing after him] *אחרי*  
*viz.* of those things that  
may come upon him in the  
course of his life and after  
times, hee cannot by wit  
foresee, nor by policy pre-  
vent ensuing changes, and  
therefore it is a great part  
of his wisdom to arme  
himselke with patience for  
all adventures, *vers. 14.*

Resolution and Constancy in goodnes,  
notwithstanding the hard measure,  
unrighteous & unequall dealing, yet  
for goodnesse sake may befall both  
us and others. In this effect of true  
wisdom we have set downe unto us



1 The temptation [*There is a just man*] both civilly just, and religiously holy [*that perisheth*] is oppressed, trodden downe, and brought untimely to his end [*in his righteousness*] being innocent and guiltlesse, or, for his righteousness, because hee is a good man. The different event to the bad follows, [*and there is a wicked man*] that hath neither honesty nor godlinesse [*that prolongeth his life in his wickednesse*] lives long in his sinne with impunity, credit, and countenance, and that haply because hee is wicked; These unlike and unequal proceedings Salomon sets downe as no rare and unusuall accidents, but as common events which fall out in every mans age, and which himselfe among other observations had seene in his vaine and short life. [*All things have I seene, &c.*] *vers. 15.*

2 The issue and conclusion thence arising; which is double:

1 According to nature and the judgement of carnall and corrupt reason, which hence drawes conclusions tending to an indifferency in good courses; and politike forbearance of forwardnesse in piety. [*Be not*

*righteous overmuch*] seeing  
 righteous men fare so ill,  
 take heed of being too  
 good and too forward: not  
 that a man can indeed bee  
 so, but such is the judge-  
 ment of carnal policy, that  
 our very duty is but over-  
 much and needlesse pre-  
 cisenesse, [*nor make thy  
 selfe overwise*] leave off this  
 affected humour (for so  
 men esteeme of the study  
 of piety and vertue) bee  
 not more nice and wise  
 than other men, bee dis-  
 creet and wary, and stand  
 not strictly upon termes  
 of conscience & religion,  
 but remit a little if danger  
 be comming towards thee.  
 The reason of this counsell  
 is taken from the event,  
 [*Why shouldst thou de-  
 stroy thy selfe*] to what end  
 shouldst thou bring thy  
 selfe in danger of envy,  
 vexation, &c. to make thy  
 selfe a prey, &c. *vers. 16.*

3 According to grace and  
 the judgement of the spi-  
 rit, maintaining in us a re-  
 solved and zealous con-  
 stancy in goodnesse, not-  
 withstanding such events.  
 Which resolution is

[*1 Declared in opposite  
 termes to the counsell  
 of*

of the flesh; Be not just  
overmuch, saith the  
flesh? Nay rather, saith  
the Spirit, [*be not wick-  
ed overmuch*] viz. hee  
that slackes and abates  
in goodnesse, and qua-  
lifies it, though but  
with a little degree of  
badnesse, (as the flesh  
imagineth to doe) hee  
is bad, and too too bad.  
[*Be not overwise, saith  
the flesh*] Nay, saith the  
Spirit [*be not foolish*]  
as all are that temper  
spiritual wisdomewith  
carnall policie. There  
is danger in being too  
good, saith the flesh;  
Much more in being  
too bad, saith the Spi-  
rit: we are apter to fall  
into this extreme than  
to hold a meane in the  
other, and from this  
extreme, greater hurt  
will accrue unto us  
than can from the o-  
ther, viz. Death, the  
greatest of evils [*Why  
shouldest thou die*] sinne  
bringeth death, and the  
worst of deaths [*not in  
thy time?*] an untimely  
& unseasonable death,  
when it were better for  
thee to doe any thing

than to die, and an eternall death, *vers.* 17.

3 Urged on us by an earnest exhortation, [*It is good* (whatsoever evill befall) *[that thou lay hold on this]* on constancy in thy integrity and uprightnesse, and having taken hold [*that thou withdraw not thy hand from it*] lose not thy handfast, nor fall off from thy sincerity, but cleave unto it still, *vers.* 18. The exhortation is backed with a reason from the promise of GOD to the faithfull [*for hee that feareth God shall come forth of them all*] the godly shall have comfort in, and an happy issue out of all adversity, *vers.* 18.

This reason is illustrated by a Prolepsis: weaknesse and infidelity will plead.

*Ob.* I want friends and meanes to worke my safety and freedome from troubles: *Ergo*, I am likely to bide by the worst.

*Sol.* By comparison of Wisdome with world-ly

ly helps : [ *Wisdome*  
strengtheneth the wife  
man more than ten mighty  
men which are in the  
city ] the prudent god-  
ly man who hath God  
for his friend, is better  
defended and aided  
than hee that hath the  
favour or assistance of  
many Potentates and  
Princes in a common  
wealth, *vers. 19.*

*Terminis illi  
fictionis and  
escapes.*

3 *Charity and meeknesse* towards o-  
thers in bearing and passing by many  
infirmities and injuries in and from  
them : opposed to a suspicious, cen-  
sorious, revengefull, and implacable  
minded. This most excellent part of  
true wisdom, ( whose vertue and use  
is of large extent in all conversation  
and society ) is set forth *Synecdoch. 1.* In  
one kinde of fault which is most apt  
and most usuall to breed offence,  
*viz. evill speeches.* 2. In one kinde  
of men, which are the fittest objects  
on whom men thinke they may best  
discharge their choler, *viz. Servants*  
and Inferiours : touching these wee  
are commanded [ *Take no heed to all*  
*the words that are spoken* ] *אין*  
*לדבר* take not to heart all offensive  
speeches, that are uttered in heat and  
passion, in jest or in earnest ; thinke  
not too much on them, heare and  
heare not ; heare, but dissemble and  
pass by in love, without bitterness,  
wrath, and displeasure : this doe as  
in

וְעַל  
הַנֶּחֱמָה

in regard of others, equals or superiours, so even of thy servant [whom thou shouldest not beare] in severe examination and animadversion for every speech, no not [cursing thee] in greater contumelies, bitter complaints and execrations, *vers. 11.* Now this meeke and mercifull bearing with others faults, is commended unto us by a double argument :

1 From the common condition of humane frailty; in many things wee sinne all, even the best, [For there is not a just man] (no, be he never so just) [upon earth] in all the world, [that doth good] viz. onely [and sinneeth not.] Wherefore in scanning of others faults, wee must consider our selves, lest wee likewise be tempted, *v. 20.*

2 From the conscience of a mans owne failings and infirmities in the same kinde haply for which hee now condemnes others. [For oftentimes shine owne beares knoweth not that thou hast cursed others] spoken ill, reviled, railed, &c. upon others, for which notwithstanding thou wouldest have them pardon thee, and use thee favourably. Doe so likewise thy selfe to others. *Hanc veniam petimusque damusque vicissim, &c. vers. 21.*

4 The difficulty to attaine this Wifdome : which property as it commend

mends wisdom by its Rarity, so it  
puls downe mans pride and checks  
his curiosity. This difficulty is de-  
monstrated vnto vs two waies :

1 By *Salomons* experience in  
his owne study and search af-  
ter it: [*All this haue I proued*]  
*viz.* I haue attained to great  
experience, and that by more  
than ordinary helps [*by wis-  
dome*] where with I was in a  
large measure endowed, so that  
[*I said*] and thought no lesse  
with my selfe, [*I shall be wise*]  
and know all things, but all  
things reckoned vp, I see [*it is  
farre from mee*] *viz.* the per-  
fection thereof. And if it were  
farre from *Salomon*, what other  
man shall come neere it, *v.* 23.

2 From the nature of those  
things which are to be known  
to make a man wise: these  
things are expressed,

1 Generally: all things are  
full of darknesse and ob-  
scurity: by similitude of  
things farre distant from  
vs or deeply hid in the  
bowels of the earth, both  
which are hard and almost  
impossible to bee exactly  
searched out and knowne  
by vs. [*That which is farre  
off, &c. who can finde out?*]  
yea, though hee had more  
wisdom than *Salomon*  
had, *verse 24*

Particularly in two parts  
of widdome :

1 Learning of all sorts  
in the feuerall arts and  
mysteries thereof: here  
called [*Wysdome*] which  
is interpreted in the  
next word [*חכמה*  
*rassocinium, ars, the*  
*reason of all things*] so  
farre as by discourse  
they may be found out.

2 The knowledge of the  
corruption and guileful-  
nesse of mans heart: a  
spacial inquiry of singu-  
lar vse for the aduance-  
ment of true widdome:  
[*and to know the wicked-  
nesse of folly*] or the wic-  
ked folly of men [*even*  
*offoolishnes & madness*] so  
is the sinfulness, deceit-  
fulness & corruption of  
a wicked man stiled,  
who is besides his wits,  
foolish and mad, v. 25.

Touching both these  
Salomon declares vnto  
vs what was

1 His inquiry and  
search; this he vn-  
derstood, notwith-  
standing the diffi-  
culty aforesaid, with  
great diligence and  
paines expressed in  
many words, [*I ap-  
plied*



plyed mine heart with  
much attention, to  
know, and to search,  
and to seeke] verse 25.

2 The issue of his stu-  
dy, what hee found  
out: expressed onely  
in the latter part con-  
cerning mans wic-  
kednesse, (of the for-  
mer hee had spoken,  
*Chap. 1.*) which in  
brieft he findes to be  
infinite and beyond  
mans comprehensi-  
on: this declared by  
instance & induction:

1 Of one sex, viz.  
the weaker, and in  
it, of its worst  
kinde, sc. the Har-  
lot, whose infinite  
subtillties and wily  
wickednesse is

1 Described by  
parts; her

Wilinessse to  
catch: [Her

heart is as

*Vide prou. 7.*

snarcs and

*to um  
prou. 5.3.*

nets] full of

*luac. 16. Belila.*

cunning fet-  
ches, plots,  
devices and  
policies to  
inagle mēs  
affctiōs, as  
fishers, &c.  
power

Power to  
keepe [*Her  
bands as  
bands*] her  
imbraces,  
kisses, looks  
&c. are as  
cords, where  
with shee  
bindes fast  
the louing  
beast to bee  
alwaies at  
her com-  
mand, v. 26.

<sup>2</sup> Aggravated  
by many Ar-  
guments:

<sup>1</sup> By compa-  
rison with  
Death: [*I  
finde more  
than death  
the woman  
&c.*] the  
wickednesse  
of a harlot  
causeth a  
lingring co-  
sumption  
of body,  
name, estate:  
and after  
brings to e-  
ternall death,  
verse 26.

<sup>2</sup> From the  
power and  
force

force of her  
temptations :  
which are  
so enticing,  
as nothing  
but superna-  
turall helps,  
grace, and  
Gods loue  
can pre-  
serue vs fro  
them : a sin-  
ner left vn-  
to himselfe  
cannot but  
fall into her  
snare [*who  
so pleaseth  
God shall e-  
scape, but the  
sinner, &c.*]  
verse 26.

3 From Salo-  
mons ear-  
nest study  
to finde out  
the depth  
of a wo-  
mans begui-  
ling heart,  
the exact  
knowledge  
whereof hee  
could not  
attaine [*Be-  
hold, this I  
haue found*]  
viz. so much  
N 3 as

as is mentioned, v. 26.

[saith the Preacher]

who was able to discern fur-

ther than others [counting one by

one] trying and examining the

disposition and nature of many [to

find out the account]

the perfect knowledge of this point

[which yet my soule and

desire seeke after, but I

find it not]

nor attaine vnto it, ver.

37, 38.

4 By comparison with

men, amongst whom

ther might bee found

one of a thousand

whose poli-

ticke

ticke de-  
nices, fraud,  
and false-  
hood might  
be discou-  
red: but not  
one woman  
among a  
thousand  
could bee  
found, the  
depth of  
whose deu-  
lish deceits  
could bee  
measured.

[one man,  
&c. but a wo-  
man among  
a thousand,  
&c.]  
haply those  
thousand  
wiues and  
concubines  
which hee  
had, where-  
of it seemes  
there were  
few good,  
verse. 28.

- 2 Of both Sexes,  
man and woman:  
viz. that neither of  
them are as God  
hath made them,  
but both haue  
strangely gone a-  
wry from the  
strait.

Mans fall from  
his integrity  
knowne by the  
light of reason  
and discourse;  
this is false, for  
the Text  
proues that it is  
a part of heauē-  
ly wisdom to  
finde it out.

\* In his Image.

straitnesse of their  
creation. [*For, thus  
only haue I found,  
God made man vp-  
right and strait, but  
they*] both Adam and  
Eue, and also their  
posterity [*haue  
sought out (of their  
owne accord) many in-  
ventions*] many and  
crooked counsels  
and deuices for the  
practising, defend-  
ing, excusing, &c. of  
their euill courses.  
The shifts are many,  
**וְנִסְיוֹנָם**, so that it is  
hard to finde them  
out: which must  
needs argue that  
true wisdom is dif-  
ficult to bee had,  
which consisteth in  
the knowledge of  
our selues and  
others, that is hard  
to come by, this  
farre more, *verse*  
29.

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CHAP. VIII.



How is it the wise man? and who knoweth the interpretation of a thing? a mans wisdom maketh his face to shine, and the boldnesse of his face shall be changed.

2 I counsell thee to keepe the Kings commandement, and that in regard of the oath of God.

3 Be not hasty to goe out of his sight: stand not in an euill thing, for he doth what soeuer pleaseth him.

4 Where the word of a King is, there is power: and who may say vnto him, What dost thou?

5 Who so keepeth the commandement, shall feelee no euill thing: and a wise mans heart discerneth both time and iudgement.

6 Because to euery purpose there is time and Iudgement, therefore the misery of man is great vpon him.

7 For hee knoweth not that which shall be: for who can tell him, when it shall be?

8 There is no man that hath power ouer the spirit to retaine the spirit; neither hath hee power in the day of death: and there is no discharge in that war, neither shall wickednesse deliuer those that are giuen to it.

9 All this haue I seene, and applied my heart vnto euery worke that is done vnder the Sunne: there is a time wherein one man ruleth ouer another to his owne hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the Holy, and they were forgotten in the City, where they had so done: this is also vanity.

11 Because sentence against an euill worke is not executed speedily; therefore the heart of the sonnes of men is fully set in them to doe euill.

12 Though a sinner doe euill an hundred times, and his daies be prolonged, yet surely I know that it shall be well with them that feare God, which feare before him.

13 But it shall not be well with the wicked, neither shall he prolong

long his daies which are as a shadow ; because hee seareth not before God.

14 There is a vanity which is done vpon the earth, that there bee iust men vnto whom it hapneth, according to the worke of the wicked : againe, there be wicked men, to whom it hapneth according to the worke of the righteous ; I said, that this also is vanity.

15 Then I commended mirth, because a man hath no better thing vnder the Sunne, than to eat and to drinke, and to bee merry : for that shall abide with him of his labour the daies of his life, which God giveth him vnder the Sunne.

16 When I applyed mine heart to know wisdom, and to see the businesse that is done vpon the earth : ( for also there is that neither day nor night seeth sleepe with his eyes. )

17 Then I beheld all the worke of God, that a man cannot finde out the worke that is done vnder the Sunne, because though a man labour to seeke it out, yea further, though a wise man thinke to know it, yet shall he not be able to finde it.

5 THE fifth part or branch of true wisdom, discretion, and perfection of right iudgement in the wise ordering of himselfe and affaires; This vertue is

1 Summarily expressed and commended, First, in the nature of it, [*who is as the wise man*] i. e. None to be compared to a wise man : and who is hee ? the next words expound wherein this wisdom is, [*who (viz. but a wise man) knows the interpretation of a thing*] i. e. can discern and truly iudge of all affaires in their nature and circumstances, what must bee done, what auoided, &c. This to know ones selfe, and interpret vnto others, is a point of that wisdom which makes

makes vs happy. Secondly, in the effects of it, which are two :

1 Credit and esteeme [*a mans wisdom maketh his face shine*]

*metaph* : bringeth his person in admiration : makes him \* louely, beautifull and amiable, or venerable, awfull and reuerend, as *Moses, Stenen*, or (*sed.g.*) cheerfull, without frowning fullethnesse.

\* Kisse the lips of him that speaket h, &c.

2 True confidence and security [*the boldnesse of his countenance shall be changed*] *sc.* from impudent and presumptuous ouer-daring and foole-hardinesse, to true confidence and resolution, or [*shall bee doubled*] made very firme and assured. Hee that walkes wisely hath a truely secure heart, and bold face, he discouers no feares, because he foresees and prepares for euils, nor yet shame, he commits no fault whereat hee should blush, &c. *verse 1.*

2 Particularly exemplified in many points, requiring great wisdom to free vs from the danger of diuers temptations, which driue foolish men to foule extremities and inconueniences. These particulars are

1 In matter of obedience to Kings in the execution of their commands, wherein a wise man carries his businesse

faithfully and seasonably. Here  
note

(1 The duty, Obedience to Kings, [*I counsell thee to keepe the Kings commandement*] the reason is added [*and that in regard of the oath of God*] because thou hast sworne allegiance to him, of which oath God is a witnesse and re-  
menger. Which also may be in some part as a reason so a qualification of our obedience, *saluo iuramento Dei*, so farre as may stand with the fealty wee owe to God, *verse 2.*

2 The disobedience of foolish men, from which we are dehorted. The fault is double :

1 Hastinesse in taking offence at Kings commandements : expressed in its effect or signe, *viz.* departing out of his presence: to turne the backe and sling away in a chafe is a signe of rashnes and fury, and also of contempt, especially before Kings : [*Bee not hasty to goe out, &c.*] take heed of conceiuing and discovering discontent and choler before a King.

2 Wilfulnesse in persisting

*Nehem. 10. 29.*  
*Et in Sacramento.*  
*Baptismi.*

*Isaiah 1. 3.*  
*וְיָשֹׁבֵעַ אֲבִי*  
*officio.*

ing in disobedience and rebellion; worse than the former [ *Stand not in an euill thing* ] submit and come in againe, *verse 3.*

From these faults men are deterred by a twofold argument:

I From the danger of disobedience: it is not safe to oppose a King, because it is not easie to ouer-master him: and therefore hee that resists and incurreth his displeasure, is sure to smart for it. The Kings power is of a large extent, [ *he doth what pleaseth him* ] he will haue his pleasure performed, either by thee obeying, or vpon thee in punishing thy rebellion, *vers. 3.* The reasons are

I His words and commands are alwaies ioyned with power authority and maiestie, and therefore will ouer-sway all power opposed against it [ *where the*

The name of a King daunts Rebels. **וְכָכָה** every where in all parts of his dominion, therefore no escaping nor hiding.

(Who shall  
say, &c.)

Rom. 13:3.

the word, &c.]

2 His actions may not be censured and scanned by his subjects [*Who may say vnto him, what dost thou?*] his faults are liable to Gods, not mans iudgment, so that it is not in the subjects power, nor belongs to their duty to call him to examination, v. 3.

2 From the profit of obedience, viz. peace and freedome from the euils that rebellion brings on a man. [*Hee that keepeth the commandment shall [know or feele no euill thing.]*] Now whereas hence might bee inferred, why then lets doe all the King bids vs without further inquiry or delay: this Salomon preuents, [*a wise mans heart discerneth both time*] when things may be done most seasonably,

ply, not ouer-hastily  
nor too slowly [*and*  
*iudgement*] the man-  
ner and measure, *Do'st* obedi-  
ence, and that  
how, and how farre  
forth fiely and law-  
fully the commands  
of a King may bee  
dispatched, v. 5.

1 Sam. 22.

Isab.

1 Chron. 21. 3.

2 Sam. 19. 5, 6.

2 Heedfull prevention and pre-  
paration for euils which may  
come vpon vs wee know not  
when nor how soone. This  
fruit of wisdome is illustrated

1 By the common misery  
of man that lies vpon him  
by reason of his ignorance  
of things present and to  
come: which plunges him  
into many errors and dan-  
gers. [*The misery of man is*  
*great vpon him;* ] Why?  
[*because there is a time and*  
*iudgement for all things* ]  
which for the most part  
men are ignorant of [*for*  
*he knoweth not that which*  
*shall be*] he is ignorant him-  
selfe, and hath none that  
can instruct him, [*for who*  
*can tell him when it shall be?*]  
verse 6, 7.

2 By instance of mans weak-  
nesse to helpe himselfe in  
the greatest of dangers,  
*viz.* Death, against which  
wisdome affords vs resolu-  
tion and patience, other  
helpe

Or weapon,

missile

מלחמה

to defend our  
selues against  
death.

helpe there is none: [ *No man hath power over the spirit to retaine the spirit* ] none hath command of his owne life, to liue and die when he list: [ *neither hath hee power in the day of death* ] viz. to saue himselfe aliue, [ *neither is there discharge in that warre* ] viz. with death, against which there is no protection, no shifting, or, [ *nor is there deliuerance in battell* ] viz. by a mans owne strength or policy, *verse 8.*

3 By the opposite of mans wickednesse, in deuising and vsing vngodly means and vnlawfull shifts for the effecting of his safety in auoiding such euils as he feares will fall on him: which indeauours are to no purpose, [ *Neither shall wickednesse deliuer those that are giuen so* ] when men for want of true wisdome haue run themselves into errors and danger, they seeke out foolish and vnwarrantable counsels to rid themselves free, but become so much the faster intangled, *verse 8.*

3 A right esteeme and vse of the prosperity of wicked men and their long impurity: which is another



another sore temptation to badnesse against a wise man is well defended. In this point we haue to note,

¶ The temptation which Salomon sets downe as an heedefull, and experimētall Obseruation of his owne [ *All this haue I seene and applyed my heart, &c.* ] which he doth by instance in the most eminent kinde of men, vpon whom mens eyes are most vsually fastened, viz. in the prosperitie of tyrants, and great, but wicked ones, who rule all things at their pleasures, and passe vncontrouled. [ *There is a time when one man ruleth ouer another to his owne hurt* ] not onely to the hurt of those that are vnder gouernment, but to the destruction of himselfe in conclusion; when though it be long first, hee shall receiue the punishment of his iniustice and tyranny in the misse of his place and Gods healthfull ordinance, *verse 9.* The freedome and impunity of these men is expressed in the next verse, where wee haue a double benefit: they enjoy,

¶ Honourable buriall  
P after

And so) viz.  
notwithstanding their wicked and vniust  
gouernment.

*Dent. 1. 17.*  
*2 Chron. 19. 6.*  
*Psalm 82.*

after long continuance in their dignity and greatnesse [*I saw the wicked rulers buried*] with pompe, lamentation and much funerall solemnity, as an honourable close of the dignity and greatnesse of their liues [*who had come & gone*] enioyed their state for their times, and left it peaceably at their death; or had gone in and out before the people in rule & gouernment [*from the place of the holy*] viz. the seat of iustice & gouernment, where holy iudgment ought to bee executed, and holy Iudges ought to sit: the seat of iudgement is a Throne of God, and they should be gods that sit there.

2 Obluion of their names and doing, a great benefit to a wicked man to haue his memory die with him, which if it bee preserued, stinkes in keeping, & remaines a as curse and perpetuall disgrace: [*and they were*

were forgotten in the City where they had so done ] there was no more memory of the, no not in that place where they had practised all their wickednesse and villany. Thus in life and death and after death these men seeme to be happy, all which is notwithstanding vanity, and but seeming prosperity : [ *This is also vanity* ] (as is after shewed ) *verse. 10.* And this is the temptation : now folowes

2 The issue and euent springing there-from, which is double different :

1 In the foole or wicked man led by carnall discourse : in whom the prosperity and long happinesse of euill men works hardnesse of heart, obstinacy and presumption in euill courses, [ *because sentence is not speedily, &c.* ] *verse 11.*

*Vide 2 Pet. 3;  
Rom. 2. 4, 5.*

2 In the wise and godly, guided by the spirit of GOD, who hereupon take not any liberty to themselues to be bold in

sinning,

finning, but stand fast in  
their integrity, iudging  
right of the estate of the  
good and bad in this  
life : which spirituall  
iudgement is set downe  
2. 2. 2. 2. 2. 2.

A bad man, though he prosper long in euill doing, shall not bee blessed.

A good man though he suffer cuill, & that long, or enioy good but a while, yet shall still be blessed. That latter part of the former member of the Antithesis follows not immediatly the first, but after the latter part of the second member. The whole oppositio stands thus

i For the blessednes  
of the godly: [*though  
a godly man suffer e-  
uill an hundred*] ~~times~~  
many times, and his  
daies bee shortned,  
yet surely I know  
that it shall bee well  
with those that feare  
God: *viz.* in truth  
and sincerity, [*which  
feares before him*] be-  
cause they are in  
Gods presence.

**2-Fox**

3 For the vnhappi-  
 nesse of the vngod-  
 ly [*though a sinner  
 doe euill an hundred  
 times, and his daies  
 be prolonged*] i.e. he  
 continue long vn-  
 punished in his wic-  
 kednesse [*yet it shall  
 not bee well with the  
 wicked*] hee shall not  
 escape seuerer pu-  
 nishment in the end;  
 [*nor shall hee prolong  
 his daies*] ordinarily  
 hee shall not liue out  
 halfe his daies, but if  
 he liue long, yet shall  
 he not liue euer, his  
 long daies are but a  
 short life [*which are* Ion 2.  
*as a shadow*] when  
 longest, then vani-  
 shing to nothing. All  
 this confirmed by  
 reason from his own  
 sinne, which certain-  
 ly brings misery [*be-  
 cause hee seareth not  
 before God*] is deuoid  
 of grace, and stands  
 in no awe of Gods  
 iudgements, *verse*  
*12, 13.*

4 A iust censure of the seeming  
 confusion, chance and casual-  
 ties which appeares in the dif-  
 ferent and vnequall admini-

stration of humane affaires. Which is another great temptation to make vs cast off all care of piety and godlinesse, and to draw vs to Atheisme and Epicurisme. Here as before are set downe,

1 The temptation, the vnequall and seemingly vniust ordering of things in regard of punishment or reward of vertue & vice, viz. good men many times fare as ill as bad men, and bad men haue as good successe as those that are best.

[*There is a vanity, &c. that there be iust men, to whom, &c.*] verse 14.

2 The iudgement that is passed thereupon by the

1 Flesh,

1 In generall, censuring Gods various administration of things for vanity, because it is not able to perceiue the reason, iustice and equity of Gods so doing. [*There is a vanity, &c.*] and, [*I said this also is vanity*] ver. 24.

2 In particular, drawing from hence resolutions to betake themselves to a licentious and voluptuous life;

life: [*Then I commended mirth*] seeing a man loseth nothing by badnesse, nor gets by goodnes, what should we care for any thing but to bee merry, and take our pleasure here, [*for there is nothing better, &c.*] and [*that shall abide with him of his labour, &c.*] other and greater commodity by any thing in this world no man is likely to get. Thus do wicked men make il conclusions of good premises; and ill applications of other. wise profitable precepts, *verse. 15.*

See Chap. 1.

24.

2 Spirit, whose iudgement concerning this point may be briefly comprised in three propositions:

1 That Gods government of the world is so secret and wonderfull, that the wisest cannot in all things search out and discern the reason and manner of his working; which should restraine rash opinions and carnall censures of Gods providence.

dence, condemning of iniustice, or aduancing fortune in its place. This proposition is explicated.

1 In *Salomons* industrious enquire after the right vnderstanding of this point [ *I applyed mine heart* ] with all attention and heedfulness [ *to know wisdom* ] in all kinds whatsoeuer, and more specially [ *to see the businesse which is done vnder the Sunne* ] to take notice of all workes of providence in the gouernment of the world : and this I did with incessant study [ *for also there is that neither day nor night seeth sleepe with his eyes* ] as others eagerly set on a businesse, follow it night and day, so I gaue my selfe to this study and obseruation, without intermission, *vers.*  
16.

2 In the extent and issue



issue of his endeavour, viz. that the exact knowledge of Gods working cannot bee found out, [Then I beheld all the work of God, that, &c.] the reasons are

1 It is above the power of mans industry [because though a man labour to seeke it out.]

2 It is above the reach of mans wisdom, [yes further, though a wise man thinke to know it, yet that he not be able to finde it.] v. 17.

CHAP. IX.



Or all this, I considered in mine heart, even to declare all this, that the righteous, and the wise, and their workes are in the hand of God, no man knoweth either love or hatred, by all that is before them.

2 All things come alike to all: there is one event to the righteous and to the wicked, to the good and to the cleane, and to the unclean, to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, and he that sweareth, as he that feareth an oath.

3 This is an evil among all things that are done under the Sunne,

Q

Sunne, that there is one event unto all, yea, also the heart of the sonnes of men is full of euill, and madnesse is in their hearts while they live, and after that they goe to the dead.

4 For to him that is joynd to all the living, there is hope, for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing; neither have they any more a reward: for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the Sunne.

7 Goe thy way; eate thy bread with joy, and drinke thy wine with a merry heart; for God now accepteth thy workes.

8 Let thy garments bee alwaies white, and let thy head lack no ointment.

9 Live joyfully with the wife, whom thou lovest all the daies of the life of thy vanity: which he hath given thee under the Sunne, all the dayes of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the Sunne.

10 Whatsoever thy hand findeth to doe, doe it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

11 I returned, and saw under the Sunne, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all.

12 For man also knoweth not his time, as the fishes that are taken in an euill net, and as the birds that are caught in the snare, so are the sonnes of men snared in an euill time, when it falleth suddenly upon them.

13 This wisdom have I scene also under the Sunne, and it seemed great unto me.

14 There was a little City, and few men within it, and there came a great King against it, and besieged it, and built great bulwarkes against it:

15 Now there was found in it a poore wise man, and hee by his wisdom deliuered the city, yet no man remembered that same poore man.

of the whole Booke of Ecclesiastes.

119

16 Then said I, wisdom is better than strength: nevertheless, the poore mans wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet, more than the cry of him that ruleth among fooles.

18 Wisdom is better than weapons of warre: but one sinner destroyeth much good.

2 **T**Hat howsoever secret and hidden the disposing of all things bee, yet all men and all actions are guided by a divine providence. The certainty of which point, with that which followes, is commended to us by Salomons exact observations, and the finall resolutions of his inquirie: [ For all this I considered in mine heart, even to declare all this. ] What? viz. [ That the righteous, and the wise, and their workes are in the hand of God ] to dispose as hee sees good, how wise soever they be in their owne contrivances, to reward when and in what manner he pleaseth, how righteous and well deserving soever they seeme to be, *vers. 1.*

3 That Gods love or hatred towards men is not discernable by outward things and events, such as lie open to our view and common

Q<sup>3</sup>

obser-

observation. [ *No man knoweth either love or hatred by all that is before them* ] by such things as here befall them in the world, *vers. 1.*

The reason is added from the alike condition of the good and bad in all outward things [ *all things come alike to all, and there is one event to the righteous and to the wicked* ] both which are in the words following described by other Epithetes, *Synonyma's*. To the cleane and uncleane, the good and the sinner ] and properties [ *to him that sacrificeth, and to him that sacrificeth not* ] [ *he that sweareth (commonly) as he that sweareth an oath* ] maketh conscience of it, *vers. 2.*

The judgement of the Spirit being thus declared, *Salomon* returns again to consider of the judgement of the flesh, which was before, *ver. 15.* briefly delivered, but here 'is more distinctly expounded. Touching the use then that carnall men make of this point of Gods providence; we are to note,

[ Their practise whereto they fall upon this occasion: generally expressed in the third *vers. viz.* a giving of

of themselves v<sup>p</sup> to all impiety. [*This is an euill among all things that are done under the Sunne?*] What? [*that there is one euill to all*] Why this euill? seeing Gods government may not be condemned as bad; its euill in the euill consequent and use wicked men make of it: [*yea also the hearts of the sonnes of men is full of euill, and madnesse is in their hearts while they liue*] they liue like mad men in all sinfull practises [*and after that they goe to the dead*] die like beaſts and come to nothing as they imagine. This practise of impiety is illustrated

By the reason that moves them unto it, which is in brief an erroneous opinion, that there is nothing to be looked and hoped for after this life: [*For to him that is joyned to all the liuing there is hope*] viz. of enjoying ſome good, not ſo (*ex oppoſito*) to him that is dead, which is proverbially expreſſed [*for a liuing dog*] the worſt man if liuing, [*is better than a dead lion*] the beſt man that is in his grave, v. 4. This opinion is further

Q 3

ampli.

amplified and confirmed by sundry seeming arguments:

1 The living have knowledge as of other things, so of death, & therefore study alwaies to compass the pleasures of this life, but the dead know and take care for nothing: *For the living know, &c. but &c.*

2 The living have reward of honour or profit for their doings, the dead enjoy not this benefit; who are so farre from it, that the memory of them and all their workes is forgotten, *vers. 5.*

3 The living have a great part and portion in the things and affaires of this life, there is what they may love, and hate, and envy, but the dead are deprived of the use of all things belonging to this life. [*Also their love, and their hatred, and their envy, &c.*] by which appeares that these carnall

carnall wretches confine all the good that man can enjoy within the compasse of this present life.

2 By one particular of their practise, viz. voluptuous living, or Epicurisme set forth

1 In its parts :

1 Diet, and feasting without feare in all jollity and profuse mirth [*Goe thy way, eat thy bread, &c.*] *vers. 6.*

2 Apparell : [*Let thy garments bee alwaies white*] as was and is the fashion of the Easterne Countries, in triumphs, feasts, and other occasions of mirth and joy.

3 *Curatura corporis*, by *Synecdoch.* of ointments, much used by those Easterne people in banquetings, bathings, and at other times : [*Let not oyle be lacking on thy head*] pamper up thy body with all delights, *vers. 8.*

4 Carnall pleasure : wherein yet the Epicure

Yet the words  
may seeme to  
beare a larger  
sense, עם  
אשה אשר  
אתה on  
femina quam  
amasti.

picture hath some  
regard to common  
honesty, shame of  
men, feare of law,  
and so restraines  
himselfe to his own  
wife, with whom  
he may enjoy *Voluptate iuta, & facile  
paraboli*. [Love joy-  
fully with the wife  
whom thou lovest all,  
&c.] *vers. 9.*

- 2 In the summe and ge-  
nerall: [*Whatsoever thou  
findest to doe*] in matter  
of pleasure or profit  
[*do it with al thy might*]  
spare no paine nor cost  
to get all content-  
ment to thy selfe whi-  
lest thou livest, *v. 10.*

In this course of worldly  
delights the carnall  
man encourages him-  
selfe by false perswas-  
ions, and arguments  
mis-applied.

- 1 That God is well  
pleased with him, to  
whom he affords li-  
berty and scope in  
pleasures and licen-  
tiousnesse. Be merry,  
Why? [*for God now  
accepteth thy workes,*]

*vers. 7.*

- 2 That in this life  
nothing



nothing can bee further expected than the delightfome use of all things wee get by our labour, which though it bee good with moderation, & all that the things of this life can afford, *ex se*; yet it is not all which a man must seeke after, resting herein without care of the life to come, as the carnall man doth.

[*For that is thy portion in this life, and in thy labour which thou takest under the Sun,*] *vers. 9.*

3 That *post mortem nihil*. Intend (saith the Epicure) thy pleasures, and follow thy affaires hard whilest thou livest: Why? in the grave there is nothing to bee done or suffered: *for there is no worke* [to bee wrought, nor yet meanes to effect it, [no device, knowledge nor wisdom, &c.] *vers. 10.*

So is the carnall mans practise: next follows the

R

a Occa-

Because evils  
come suddenly  
& v unexpected-  
ly: therefore by  
chance, not by  
providence.

αἰσῶν ἁπλοῦς ἔστι.

2 Occasion that drives carnall men upon the former ill opinions and evill practises: and that is, *that there is no providence, but that all things are carried by chance and fortune*; which conclusion they gather from a double experience;

1 Of mens doings and endeavours, which are often frustrated of their end and event, when there is greatest probability of successe. [*I returned and saw under the Sunne that the race is not to the swift, &c. But time and chance happeneth to all.*] *vers. 11.*

2 Of mens sufferings in such harmes and dangers as befall them. Wherein hee compares men to Birds and Fishes, that fall ignorantly and suddenly into the net and snare. [*For man knoweth not his time, as fishes, &c. so are the sonnes of men snared, &c.*] *verse 12.*

So much of the fourth point, wherein wisdomes excellency is set forth: now followes the fifth.

5 Particular, wherein the fruit of wisdom is seene, *viz.* in a right consideration of that disgrace and contempt which is cast upon goodnesse joyned with

with a poore and meane condition:  
which is another sore temptation,  
keeping us back from resolution in  
vertue and godlinesse. Here likewise  
consider

1 The temptation, viz. disgrace  
and dis-respect of goodnesse cou-  
pled with meane fortune, not-  
withstanding the benefits which  
others reape by it: exprest in  
a parable or true history, setting  
forth both the benefit and the  
neglect of such goodnesse, in the  
most eminent kinde, viz. to and  
by a whole state, which Salomon  
sets downe as his most heede-full  
observation, and as a point of  
much moment, & worth his no-  
tice. [*This wisdom have I also  
seene, &c. and it is great unto me,*]  
vers. 13. What was that? it fol-  
lowes in the story: wherein are

1 The danger, a City be-  
sieged: aggravated by many  
circumstances [*a little city*]  
[*a few men in it,*] weakly de-  
fended, besieged [*by a great  
King*] with a great army, and  
strongly assaulted [*bee built  
great bulwarkes against it,*]  
vers. 14.

2 The deliverance,  
The person, a poor man,  
but a wise man, [*Now  
there was found, &c.*]  
The meanes, [*By his wis-  
dome he delivered the Ci-  
ty*] vers. 15.

3 The reward bestowed on the author of their escape, viz. neglect and forgetfulness, [yet no man remembered that same poore man] to honour and reward him for his deserts, ver. 15.

2 Salomons, or the wise mans censure and resolution thereupon:

1 His censure of

Wisdome in the generall:

[Wisdome is better than strength] civill policy with religious piety is better than the strength of wals, or force of men for the defence of a state

Wisdome in a poor man, that notwithstanding the benefit of it, it is despised and set light of, which appears in the effect; [his words are not heard] his counsells and advice are either rejected with scorne, or if heard, not followed; or if followed and regarded, yet not rewarded, v. 16.

2 His resolution upon the point delivered in two conclusions or axiomes:

1 Preferring a poore mans wise & humble counsel before the imperious and proud command of a foolish ruler. [The words of wise men] though poor & mean, yet

As in Christ,  
Mark. 6. 23.  
Paul 2 Cor. 10.  
10.

yet among wise men (*ex antisthesi*) who can best judge what is best to be heeded and followed [*are heard in quiet*] being delivered with a calm, submissive, and humble spirit; [*more than the cry*] loud, clamourous and wilfull commands [*of him that ruleth*] Captaine, Magistrate, or great Governour [*among fooles*] disobedient and untractable people. (Or the opposition may stand thus: A poore mans sober and quiet advise may prevaile with the unwise multitude more than a rulers authority and loud commands) *vers. 7.*

- 3 Preferring wisdome before all other meanes of security and defence, to the end that though it bee despised, yet we should not therefore forsake it to trust to other. [*Wisdome*] true policy with true piety [*is better than weapons of warre*] all warlike provisions and preparations, though they promise much security, yet cannot procure that safety which wisdome alone doth. Which is further confirmed by the contrary, [*one sinner*] that erreth in counsell & policy, or sinneth against godlinesse and piety [*destroyeth much good*] though

he be but one, yet brings ruine unto many, his error and sinne overthrowes a whole Army, Citie, Commonwealth, and defeats all good provisions made for their benefit and advancement, vers. 18.

## C H A P. X.



**D**ead flies cause the ointment of the Apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

2 A wise mans heart is at his right hand; but a fooles heart at his left.

3 Yea when he shal for is a foole walketh by the way, his wisdom faileth him, and he saith to every one, that he is a foole.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yeelding pacifieth great offences.

5 There is an euill which I have seene under the Sunne, as an error which proceedeth from the ruler.

6 Folly is set in great dignity, and the rich sit in low place.

7 I have seene servants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it; and who so breaketh an hedge, a serpent shall bite him.

9 Who so removeth stones, shall be hurt therewith: and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he doth not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

11 Surely the serpent will bite without enchantment, and a babler is no better.

12 The words of a wise mans mouth are gracious: but the lips of a foole will swallow up himselfe.

13 The beginning of the words of his mouth is foolishnesse: and the end of his talk is mischievous madnesse.

14 A foole also is full of words; a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them; because he knoweth not how to go to the city.

16 Woe to thee, O land, when thy King is a childe, and thy Princes eat in the morning.

17 Blessed art thou, O land, when thy King is the sonne of nobles, and thy Princes eat in due season, for strength, and not for drunkennesse.

18 By much slothfulnesse the building decayeth; and through idlenesse of the hands the house droppeth therow.

19 A feast is made for laughter, and wine maketh merry: but money answereth all things.

20 Curse not the King, no not in thy thought: and curse not the rich in thy bed-chamber: for a bird of the aire shall carry the voice, and that which hath wings shall tell the matter.

§ 2 SO much of those effects and properties of true wisdom, which are more generall: now *Salomon* proceeds to reckon other parts and fruits of it, as they more particularly concerne us in a fourefold carriage of our selves.

I Towards our selves, and in our more private conversation: wherein wisdom affords us a double benefit:

I Of circumspection and warines in our carriage, to maintain our good name & reputation by heedfull avoiding all things that might stain it; viz. all indiscreet & sinfull behaviour, though but in some small

קד' one that  
is precious.

small matter. This expressed in an excellent similitude, comparing a good name to an ointment of the Apothecary, a curious confection well made by art; folly, errors and slips in our conversation, to dead flies in a pot of sweet odours; disgrace and shame that comes by sinne, to the stinke and putrification of a costly ointment, which is very loathsome; lastly, in the degree, dead flies, small and little creatures, yet even a few of them are enough to marre a whole box, so a little folly is sufficient to stain the reputation of him that is in honour for his wisdom: as one sinner, so one sinne destroyes much good, *vers. 1.*

- 2 Of dexterity and expedition in the dispatch of all affaires, [*The heart of the wife is at his right hand*] i.e. in all businesses hee hath counsell and wisdom present with him for the ready and safe ordering of his proceedings. He put none but his right hand to his worke, the most fit and commodious instrument to work well and speedily, and



and this hand he so sets to his businesse, that it is guided by his heart, wisdom and good aduice direct him in his doings, *verse 2.*

This is illustrated by the contrary in fooles, [*but a* *Prou. 10. 18.* *fooles heart is at his left* *Chap. 2. vers. 14.* *hand*] i.e. he doth his businesse rashly, vnadvisedly, vntowardly, hee is left-handed in his worke, and does it aukwardly, *verse 2.*

which folly is further discovered in an vnwise mans ordinary conuersation, [*yea also when hee that is a foole walketh by the way*] in his ordinary behauiour, gate, gesture, countenance, speeches, [*his wisdom saileth him*] hee wants wit to carry himselfe well; yea he hath not wit enough to concale his folly, but proclaimes it openly to all, [*and hee saith to euery one that he is a foole*] *verse 3.*

2 Towards superiours in the common-wealth in case of offence that wee may conceiue at them, wherein great is the vse of true wisdom to bridle and restraints all vnlawfull desires and attempts against men in authority. The offence that wee may take at their doings is twofold:

(1 In regard of our selues,  
S for

As David and  
Saul.  
Iacob to E/au.

לֵנִי לֵנִי  
& פָּנִינִי :  
לֵנִי  
עִיבִי / אֵיבִי  
מִנְתֵּן יֵרָא  
וְיִנָּחֵם.

for some wrong the ruler hath done vs, or for some private displeasure he conceives at vs for some offence done to him. [*If the spirit*] *Supra*, wrath, indignation [*of the ruler rise up against the*] whether rightfully or wrongfully: what must bee done in this case? The rule and remedy which wisdom in this matter prescribes is, [*Leave not thy place*] office, duty, and obedience, oppose not wealth against wealth, take heed of stubbornesse and violence, but vse faire meanes in submission and discreet bearing and forbearing: the reason follows from the benefit, [*for yielding*] לֵנִי lenity, submission; [*pacifeth*] נִי'נ' causeth to cease: [*great offences*] or finnes, i. e. great and iust displeasure conceived by the ruler for thy sinne and offences, or his vniust and sinfull displeasure taken for no cause: whereas *contra*, obstinacy and resistance doth but exasperate his wrath, and aggravate thine offence, *verse 4.*

2 In regard of others in common, in case of the Princes

Princes bad and disorderly  
gouernment, whereof here  
is expresse but one in-  
stance, yet such a one as is  
commonly the greatest  
corrosiue to subjects hearts.  
*viz.* preferment of the bad,  
and dis-respect of the well  
deseruing. In which point  
*Salomon* lets downe

[1] The euill which *Salomon*  
tooke good notice  
of; First, in the com-  
monnesse of it, [*there*  
*is an euill which I haue*  
*seene vnder the Sunne.*]  
Secondly, in the na-  
ture of it [*as an error*]  
it is an error in state-  
policy and gouernment.  
Thirdly, in the root of  
it [*which proceedeth*  
*from the ruler*] it is the  
Princes fault, ignorance  
of vice, that good are  
kept vnder, and bad  
advanced in Court and  
Country, *vers. 5.* What  
this euill is, followes in  
the next verse, [*Folly*]  
foolish men, *i. e.* both  
weake for abilities of  
gouernment, and wic-  
ked for life and conuer-  
sation [*is set in great*  
*dignity*] advanced to  
place of honour and  
rule, [*and the rich*] in  
S 3 grace

grace and ciuill wisdom  
 [Sis in low place]  
 kept in meane and ob-  
 scure condition, *verse* 6.  
 The absurdity and vn-  
 reasonableness of this  
 disorder, illustrated by  
 comparison of the like:  
 [I haue seene seruants on  
 horses, and Princes wal-  
 king as seruants on the  
 ground] it is a great in-  
 dignity, as for the ser-  
 uant to ride on horse-  
 backe, and the master  
 to lacke a foot: so for  
 men of base and stauish  
 conditions to bee ad-  
 uanced aboue those  
 that are of free, noble,  
 prudent, and pious spi-  
 rits, *verse* 7.  
 2 The remedy, *viz.* sub-  
 mission and yeelding,  
 seeking reformation by  
 all faire and louing  
 meanes. To which du-  
 ty Salomon exhorts sub-  
 iects by a dehortation  
 from the contrary, *viz.*  
 discontentment, rebel-  
 lion, innouation & se-  
 dition. This vnderfull  
 and rebellious affection  
 against Princes is disco-  
 uered in three particu-  
 lars, from all which we  
 are dissuaded:

grace and ciuill wis-  
 dome [Sis in low place]  
 kept in meane and ob-  
 scure condition, *verse* 6.  
 The absurdity and vn-  
 reasonableness of this  
 disorder, illustrated by  
 comparison of the like:  
 [I haue seene seruants on  
 horses, and Princes wal-  
 king as seruants on the  
 ground] it is a great in-  
 dignity, as for the ser-  
 uant to ride on horse-  
 backe, and the master  
 to lacke a foot: so for  
 men of base and stauish  
 conditions to bee ad-  
 uanced aboue those  
 that are of free, noble,  
 prudent, and pious spi-  
 rits, *verse* 7.  
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 ty Salomon exhorts sub-  
 iects by a dehortation  
 from the contrary, *viz.*  
 discontentment, rebel-  
 lion, innouation & se-  
 dition. This vnderfull  
 and rebellious affection  
 against Princes is disco-  
 uered in three particu-  
 lars, from all which we  
 are dissuaded:

I In fact:

I Secret trechery: the punishment whereof is, that the mischief lights vpon the traitor. [*He that diggeth a pit shall fall into it*] a simile from vnwarie Huntsmen that making pits to catch wilde beasts (vsuall in Easterne countries) and couering them ouer with leaues, &c. fall into the same themselves as they passe that way, *verse 8.*

*Psalm 7. 15, 16.  
Hamm, Est. 7.  
Procrus,  
Dan. 6.  
Achitophel.*

2 Open violence and rebellion: which how ill it succeeds *Salomon shewes,*

I By similitudes, which are three:

I Pulling vp old hedges, wherein Serpents, Efts, Adders, Snakes, &c. vsuall lurke, that endanger the hands and feet of him that goes about it. [*Hee that breaketh a hedge, a serpent shall bite him*] so he that

seekes to overthrow the government of a comon-wealth, & break downe the fences and mounds of rule and subiection, &c. *vers. 8.*

2 Remouing of great stones, in pulling downe of stone walls, and old build-ings, and lifting, carrying, &c. wherein without much care men are greatly endangered : [*Who so remoueth stones shall bee hurt shewith*] so he that attempteth to lose and remoue the ioints and pieces of a settled gouernmēt, there is danger that like *Sampson* hee'll bee crusht in the ruine, *vers. 9.*

3 Cleaning of knotty & hard timber with ill tooles, wherein there

*FROM 16. 17.*

there is danger  
of breaking our  
toolles and mai-  
ming our selues  
[ *and hee that  
cleaueth wood  
shall be indange-  
red thereby* ] so  
is he that vseth  
violent meanes  
against a Prince,  
*verse 9.*

<sup>2</sup> By the contrary,  
*viz.* a wise and gen-  
tle carriage of mat-  
ters, whereby all  
disorders of go-  
uernment are too-  
ner reformed than  
by rough and fu-  
rious courses. This  
inferred vpon oc-  
casion of the last  
similitude of clea-  
uing of wood, [*if  
the iron be blunt and  
he doe not whet the  
edge:* ] if the Axes  
and Wedges bee  
not sharpe [*hee  
must put so more  
strength:* ] yea, but  
what shall hee bee  
the better for that?  
Not a whit, such a  
wood-cleauer shall  
but weary him-  
selfe, sweat out his  
strength,





so for subiects by  
wise and moderate  
courses to procure  
reformation of a  
Princes foulest er-  
rors and disorders,  
ver. 10.

- 2 In words, when infe-  
riors vse discontented,  
contumelious threat-  
ning, and seditious  
speeches of or to their  
Rulers. This fault of  
peruerse and harsh  
words vttered against a  
Prince, is set downe  
with its opposite ver-  
tues of milde and gen-  
tle speech, and both ex-  
pressed

1 In a similitude,  
wherein the wise  
perswasions and gen-  
tle language which a  
discreet man will vse  
to a vicious Gouver-  
nour, are compared  
to a charme or in-  
chantment vsed o-  
uer a serpent that  
keepest him from bi-  
ting and poysoning.  
But a foole in the  
lawlesse liberty of  
his tongue, in rash,  
vnseasonable, and  
furious reproches and  
reproches of Gouver-

T nours

nours faults, is like him that handles a serpent, and vseth no art to charme him, by which meanes he is sure to be bitten and stung.

[*Surely the serpent will bite without enchantment, and a babler*] a tongue-master, a great talker, and fault-finder in state matters [*is no better,*] *verse 11.*

2 Plainly in certaine sentences cleerely expressing the difference betweene a wise man and a foole in this matter of speech.

1 In the euent and fruit [*The words of a wise mans mouth are gracions*] win fauour and acceptance with his Prince and others, appease displeasure, and procure reconciliatio with them. [*But the lies of a foole swallow up himselfe*] by peruerse speeches he brings himselfe in danger of life and

and limbe; in-  
curre the Princes  
displeasure & falls  
into his powerful  
reuenge. Hee vn-  
does himselfe, not  
onely in part but  
vtterly, his words  
swallow him vp,  
verse 12.

2 In the nature of  
it. The words of  
a foolish man are

Euill :

Bad in the first  
entrance and  
beginning of  
his talk. [*The  
beginning, &c.  
is foolishnesse,*]  
his tongue  
runs before  
counsels ad-  
uice and rea-  
son send it.

Starke naught  
in the end and  
conclusion.

[*The end of  
his talke is  
mischienous  
madnesse.*] He  
growes vnto  
rage, choler,  
threatning,  
& ourragious  
speeches, wh  
driue him  
furth:r

further to  
mischievous  
practices and  
resolutions.

*E contra*, a  
wise mans  
words are  
good in the  
beginning,  
and best in  
the vpsnor,  
verse 13.

2 Many. [*A  
foole is full of  
words*] hee is  
very talkative,  
and vseth many  
words to defend  
the possibility &  
likelihood of his  
foolish and wit-  
lesse enterprises:  
which custome  
of his is expres-  
sed *μνηστικὸς* in  
his vaine tauto-  
logies. [*A man  
cannot tell what  
shall bee:*] and  
again, [*And  
what shall bee af-  
ter him who can  
tell?*] *q. d.* You  
know not how  
things may fall  
out, it may  
chance thus, and  
why not so, hope  
well,

well, put it to  
the venture, &c.

verse 14.

After the foolish mans  
attempts both in  
deed and word thus  
feuerally described,  
Salomon sets downe  
jointly the issue of  
both together, wch  
is, much adoe to no  
purpose, [*the labour  
of the foolish wearieth  
every one of them*]  
his enterprises and  
discourses proue la-  
bour in vaine to him  
& others that heed  
and follow them.  
The generall reason  
of all which is, [*be-  
cause hee knoweth not  
how to goe to the Ci-  
ty*] i. e. he is vtterly *prou. 13. 16.*  
ignorant how to be- and *14. 8.*  
haue him wisely in  
matters of policy  
and ciuill govern-  
ment, *verse 15.*

3 In thought or words  
secretly, [*Curse not  
the King*] wish not  
euill to his life and  
state [*no not in thy  
thought*] כמרער in  
thy conscience, secretly  
when no man knowes  
but thy selfe, and curse

not the rich] nobles and men of high place and gouernment, [in thy bed-chamber] priuily in secret, the reason is added from the certaine danger of discouery.

1 By vnlikely meanes that wee dreame not of, [The Bird of the aire shall carry the voice]

2 Speedily and swiftly, [and that which hath wings shall tell the matter.] *vers. 20.*

Now left vpon so strict prohibitions given to keepe subiects in compasse of their duty from all rebellious and dilloyall attempts against their Rulers; Princes should take licence to carry themselves so much the more loosely and disorderly, as being priuileged to doe vniustly, *Salomon* inserts by way of a brieue digression, an admonition to rulers, putting them in minde that though subiects may not rebell, yet Princes must not bee licentious, tyrannous, and vniust. This admonition is included in a declaration of that dependance which is betweene the prince and people, in regard of the good or ill state of the common-wealth.

Rulers

Rulers cannot bee either bad or good onely to themselves, but subjects must haue a share in both, either by misery or happinesse vnder them. This is feuerally declared;

[1 In the misery of a people vnder bad gouernours. *Woe to thee, o land, when thy King* *Esa. 3. 12.*

the highest Magistrate [is a child] weake and vnwise, or wicked in

gouernment and conuersation, nor alwaies

in yeeres, though yet so most times, that age be-

ing subject to abuse by ouerleers. [And thy

Princes] inferior rulers and officers of state [eat

in the morning] are riotous and luxurious, a

signe whereof, is vntimely feasting and full

eating in the morning before labour & paines-

taking, a foule disorder in gouernors and great

men, who spend that time at a full table, wch

should bee employed in hearing and deciding

causes of iustice, or goe drunk from their hou-

ses to the bench. Thus a childish King makes a

dissolute Nobility, and both

As Rehoboam  
40. yeeres old,  
1 King. 14. 21.

yet a child,  
2 Chron. 13. 7.

alister, in Iosiah,  
Iosiah, 22. 11.

David.

Ierem. 21. 12.  
Prou. 3. 4, 5.

both these a miserable and wretched people, *vers. 16.*

- 2 In the happinesse of a common-wealth vnder good Gouvernours. [*Blessed art thou, ô Land, when the King is the sonne of Nobles*] by birth of royall descent, and noble blood by institution in vertue, wisdom, and policy, which education sonnes of Nobles especially ought to haue. [*And thy Princes eat in due season*] in fit and convenient times, [*for strength, and not for drunkennesse*] to a good end to enable them for labour, not to pamper themselves in idlenesse. By which *Metonymie* is meant the moderation, sobriety, and strictnesse of life required in Magistrates and Rulers ouer others, that they are not to serue their owne lust, but to watch ouer the good of others. A good King makes good Officers, and both makes a happy common-wealth, *vers. 17.*

The former point concerning the unhappinesse of a State vnder



under vicious Rulers, as it is more common, so is it more distinctly unfolded,

1 In the nature of that woe wherein this misery standeth, and that is, the decay and ruine of such a state where government is thus neglected, set downe by comparison with an edifice or building, which if it be in the possession of a carelesse and slothfull inhabitant, runnes to ruine for want of reparation. [*By much slothfullnesse* כְּעִצְלָתוֹ] or by slothfullnesse of both hands, which after is in other termes, [*through the idlenesse of the hands* שְׁפִלְיָהוּ] hanging down of the hands, after the guise of sluggards, whose hands are in their pockets, or hang dangling by their side. [*The building decayeth, and the house droppeth through*] the rooffe is uncovered, and all lies open to winde and weather, so a Commonwealth, not sheltered with government, *verse* 18.

2 In the causes of this Evil

evil, which are two here named:

1 Riot and prodigality, when Princes & great men take care for nothing but to live in all pleasures and delights, here *Synes.* expressed by feasting. [*A feast is made for laughter, and wine maketh merry.*]

2 Oppressions and exactions of the people, lavish and prodigall spendings must be maintained by griping, coverous & cruell gettings. And Princes affected to the former cannot chuse but fall to the latter, to pill and poll the poore people and undoe them by taxes and extreme extortion, that they may have mony to supply all their voluptuous and luxurious desires. [*But money answereth to all:*] So when a people is impoverished, and publike

treasure perverted  
to wrong uses, a  
state must needs  
downe, vers. 19.

CHAP. XI.



Cast thy bread upon the waters: for thou shalt finde  
it after many daies.

2 Give a portion to seven, and also to eight:  
for thou knowest not what evill shall be upon the  
earth.

3 If the clouds bee full of rain, they empty  
themselves upon the earth: and if the tree fall  
toward the south, or toward the north, in the place where the tree  
falleth, there it shall be.

4 Hee that observeth the winde, shall not sow: and hee that re-  
gardeth the clouds, shall not reap.

5 As thou knowest not what is the way of the spirit, nor how the  
bones do grow in the wombe of her that is with childe: even so  
thou knowest not the workes of God who maketh all.

6 In the morning sow thy seed, and in the evening with-hold not  
thine hand: for thou knowest not whether shall prosper either this or  
that, or whether they both shall be alike good.

7 Truly the light is sweet, and a pleasant thing it is for the eyes to  
behold the Sunne.

8 But if a man live many yeares, and rejoyce in them all; yet  
let him remember the daies of darknesse, for they shall be many. All  
that commeth is vanity.

9 Rejoyce, O young man in thy youth, and let thy heart cheare  
thee in the daies of thy youth, and walk in the waies of thine heart,  
and in the sight of thine eyes: but know thou, that for all these things,  
God will bring thee into judgement.

10 Therefore remove sorrow from thy heart, and put away evill  
from thy flesh, for childhood and youth are vanity.

SO much of our carriage towards superiours; now follows in the third place our demeanour towards

- 3 Inferiours in one particular kinde, *viz.* the poore and needy: toward whom the principal vertue wch wisdome teacheth us to exercise is *Liberality*, here handled to shew wherein one speciall use of riches (so much doted upon) dothe consist; quite contrary to most mens conceit, who would be happy bytreasuring up, not distributing abroad. This duty of charity & liberality to men in necessity, is

1 Proposed and commended to us in the first verse, [*Cast thy bread upon the waters*]. *y.e.* Give almes of thine owne substance to the poor. Bread is put for all things whatsoever, wherby our neighbours want may be relieved. By waters are meant the poore that cannot recompence thee, upon whom whatsoever is bestowed is in the opinion of carnall & covetous wretches cast away, and employed to as good purpose, as if a man should hurle his bread down the river, or into the sea to feed fishes. It seemes the precept is a proverbiall speech

speech used by niggards to defend their oversparing, which Proverbe *Salomon* here crosseth: It is but bread cast into the water, saith the covetous; yet cast it there, saith *Salomon*: and this his precept hee confirms by a reason, directly opposing that carnall conceit of losse, [ *for thou shalt finde it after* *Vide Luk. 14. many daies.* ] Thou shalt be rewarded & reap the fruit & benefit of thy liberality in due time, it may bee not presently, yet after many daies, whe that thou hast patiently expected awhile, *vers. 1.*

2 Amplified and further urged on us by

1 The extent of our liberality, that we sow not sparingly, a little, and that to a few, but [ *Give a portion* ] a liberall gift [ *to seven and* *Micah 5. 8. also to eight* ] i.e. to many, to all as their need deserves, our ability permits. The reason to move us to this largesse is here again quite contrary to the covetous mans conceit: I see, saith he, the forepart of my life, but not the latter end, I may come to want that which now I give; Nay, therfore saith the Spirit of God) give, because [ *thou*

knowest not what evil will be  
on the earth ] thou maist  
come to poverty, and stand  
in need of others help; now  
then thou art rich, doe good  
to the poore, and make  
thee many friends against  
an ill time, who may then  
succurre thee, *vers.* 2. This  
extent of liberality is fur-  
ther confirmed by

1 Similitude from natural things, which are communicative of their goodness. [ *If the clouds bee full, they empty themselves upon the earth* ] Clouds have their moisture not for themselves, but for the benefit of the earth, the more they have within, the more they powre down, and that not upon some one mans land onely, but over the whole country. Such should rich men bee with their riches.

2 Prevention of an objection, some are wicked and unworthy persons, and what can a man look for by relieving of such? Yea, *Solomon* answers, be hee worthy or unworthy that receives thine almes.

plmes, thou that givest  
it with an honest heart,  
shalt not lose thy re-  
ward. \* Which is set  
forth by a simile of a  
tree which is felled,  
which [if it fall towards  
the South, or towards the  
North, in the place  
where it falleth, there  
shall it bee] however  
it fall, yet still it  
is the owners, and he  
may have commodity  
by it, *vers. 3.*

- 3 Prevention of such objections and doubts as carnal men may frame, out of their covetous & distrustfull hearts: O, I am in debt, I have rents and purchases to pay: Money is scant, its a hard time, I am young, Ile tarry till I have got more wealth, I am old, and every body pulls from me, I am not sure what reward I shall have when I am dead, and I see no likely means to have any recompence for my liberality on such persons: a bird in hand is worth two in the bush; and how, when, which way wil God doe thus for me and mine? while the grasse grows, the horse starves, &c. To these.

these, and a thousand the like objections, *Salomon* opposes two answers:

1 Against pretences of unreasonableness in doing good. The vanity wherof he confutes by comparing it with the like in matter of husbandry. [*Hee that sowereth the winde shall not sow, and hee that regardeth the clouds shall not reap.*] He is a foolish and unprovident husbandman that will delay and put off his seed-time and harvest upon every change of weather; its too dry, or too moist, too hot, or too cold, tis like to snow, or raine, the winde will be too high, &c. therefore lets tarry another and another day; we would thinke him to be lewd and lazie, that for such idle feares would forgoe his season. As foolish are men in this spirituall earing and harvest of good workes, who put off upon simple excuses till a more convenient season, so long till time & season be all past. v. 4.

2 Against



Against distrust and diffidence in Gods providence, because we see not the meanes how we shall bee recompenced. This doubt *Salomon* remoues, by putting vs in minde of **G O D S** vnsearchable wisdom, and our ignorance in the course of his proceedings; and that therefore wee are not to limit his power, to prescribe time, and meanes, and manner to his wisdom. Our ignorance of Gods wonderfull working in ciuill affaires, is expressed by our want of knowledge in naturall things, comparing both together: [*As thou knowest not the way of the spirit* **נפח**] either of the wind, the nature whereof we know not, *Iob. 3.* or (with reference to that which followes) of the soule, viz. how a liuing, a reasonable soule is bred or brought into the conception, [*Nor how she bones* **והעצמות**] or body *Synechd.* [*doe grow*] is fashioned, and increaseth [*in the* **בבטן**]

Feb. 22. 28.

Abraham and  
Lot being  
courteous to  
all, at last re-  
ceived Angels.

wombe of her that is  
with child] as in these,  
so in other things  
[Thou knowest not the  
worke of God who ma-  
keth all,] wherefore it  
is good to commit thy  
selfe to his wisdom  
and providence, and  
not to trust thine owne,  
verf. 5. From these an-  
swers is inferred a hor-  
tatory conclusion of  
this whole businesse  
touching charity, there-  
fore doe good vpon all  
occasions, seeing thou  
knowest not which  
will bring home the  
greatest blessing and  
reward, or whether all  
will proue alike bene-  
ficiall to thee. [In the  
morning sow thy seed,  
and in the euening with-  
hold not thy hand] i. e.  
bee liberall at all times  
early and late, in youth  
and age: hee continues  
the allegory of sowing,  
and plowers sow in the  
euening as well as mor-  
ning. [For thou knowest  
not whether shall pro-  
ffer] shall bring in the  
better crop, [either this  
or that] the late or the  
early sowne seed, [or  
whether

whether both shall bee  
alike good. Take all op-  
portunities, and some  
certainly wil hit home,  
verf. 6.

Now followes in the fourth place  
the part and fruit of wisdom,  
which directeth vs in our cari-  
age.

4 Towards God, as the vpshot and  
complement of all the rest. And  
this stands in the care of Religio,  
and of the worship of God. One  
principall part and meanes wher-  
of is the meditation and prepara-  
tion for death and iudgement, an  
excellent meanes to beget, and a  
singular triall to discouer a mans  
care of piety. This therefore Sa-  
lomon preffeth on all, but especially  
on two sorts of men, to whom  
the practice of this point is most  
difficult: these are

1 Men that are farre in loue with  
the pleasures and profits of this  
life, to whom the remem-  
brance of death is bitter and  
vnwelcome. Touching this  
kind of men, wee haue here  
expressed,

1 Their affection & too high  
esteeme of the world, set  
downe as in their owne  
words, [Truly the light is  
sweet] a life is sweet, espec-  
ially with light, i.e. plea-  
sure and contentment, [and  
a pleasant thing it is for the

Job 22. 28.

eyes to behold the Sunne] to live in the sun-shine of prosperity, abundance, honour, and delight. Who would change for vncertainties in another World? It cannot bee good that de-  
 priues vs of such contents,  
*Sec. vers. 7.*

2 The remedy to abate this their loue, and turne it another way: which is taken from a threefold consideration of

1 The certainty of death.

2 The long abode in the graue, about the length of life.

Both these are set downe in opposition to the worldlings former conceit, [*But if a man live many yeeres and reioyce in them all.*] Bee it so that long life and perpetuall pleasures and ioyes meet together in one man: what is he the better, can hee enioy them alwaies? No. [*Yet let him remember the daies of darknesse*] of death and the graue, let him for all that bethink himselfe that he must die at last. And when hee is dead, what will become of the comforts of his life, how quickly wil the  
 short

short span of his life be forgotten & swallowed vp in the long and many daies of his abode in the darkness of the grave, [for they shall be many.]

3 The vncertaine continuance of life and delights, none knowes how long hee shall liue, or liue merrily. [All that cometh is vanity.] wee know what is present, of future times wee are vncertaine, *vers. 8.*

2 Young men, who presuming vpon their age, put farre off them the feare of death, and also care of religion and godliness. Here also wee haue to note

1 The visall practise of young men, which *Salomon* expresseth by an ironickall concession, by way of mockage and bitter scotte, permitting them to doe what willingly and commonly they practise, wch course hee takes because youth are wilfull, selfe-conceited, and impatient of reproofe, wherefore he seemes to yeeld them what they would haue, that he may the more sting them afterward. The summe of their practice is, an vncessant pursuit of their pleasures, to giue satisfaction



row from thine heart. 7

So I doe, may the young  
man say, giuing my selfe  
to all iollity and carnall  
pleasure. Nay, this is not  
mirth but sorrow and  
indignation, stirring vp  
Gods wrath, which will  
bring heauineffe in the  
end vnto thy heart. So

**PRON. 14.13.**

contrary is the judgement of the Spirit touching sinfull pleasure, vnto the opinion of the flesh.

But yet lest he should not  
be vnderstood, the Holy  
Ghost expounds him selfe

in plainer termes [and put  
away euill from thy selfe.]

<sup>2</sup> *Tim.* 2. 22.

avoid sinne, flye from  
fleshly lusts and vaine  
pleasure. Fly sinne and  
escape sorrow, a merry  
heart and holy heart goe  
together. This exhorta-  
tion is confirmed by a  
reason, from the vani-  
shing and fleeting con-  
dition of youth and youth-  
full pleasures, which cro-  
sseth the conceit of young  
men that imagine their  
hot blood, lusty bodies,  
beauty, astutenesse, &c.  
will last alwaies, and their  
pleasures neuer bee at an  
end. [*For childhood and  
youth are vanity*] are

**Toone**

[The text in this block is a mirror image of the text on the reverse side of the page, appearing as bleed-through or a reflection. It is not legible as written text.]

soone spent, and therefore better well than ill spent: pleasures will soone bee past, and then sorrow and sting of conscience tarry behind. This morning מחר of mans age quickly comes to noone, and then to night, &c. ver. 20.

CHAP. XII.



Remember now thy Creator in the daies of thy youth, while the euill daies come not, nor the yeeres draw nigh, when thou shalt say, I have no pleasure in them:

While the Sunne, or the light, or the Moone, or the Starres bee not darkened, nor the clouds returne after the raine:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are set, and those that look out of the windowes bee darkened:

And the doores shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musicks shall be brought low:

Also when they shall be afraid of that which is high, and fear shall be in the way, and the Almond tree shall flower, and the grasshopper shall be a burthen, and desire shall faile: because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord bee loosed, or the golden barre bee broken, or the pitcher bee broken at the fountaine, or the wheel broken at the cistern:

Then shall the dust returne to the earth as it was: and the spirit shall returne unto God who gaue it.



8 *Vanitie of vanities (saith the Preacher) all is vanitie.*

9 *And moreover, because the Preacher was wise, he still taught the people knowledge, yea, he gave good heed, and sought out, and set in order many proverbs.*

10 *The Preacher sought to finde out acceptable words, and that which was written was upright, even words of truth.*

11 *The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.*

12 *And further, by these, my sonne, be admonished: of making many booke there is no end, and much study is a wearinesse of the flesh.*

13 *Let us heare the conclusion of the whole matter; Fear God, and keep his commandments, for this is the whole duty of man.*

14 *For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil.*

2 **D**Oing of good in the care of piety and all religious services of GOD even in youth. [Remember thy Creator] words of knowledge in Scripture imply affection and practice: Remember, i.e. know, and fear, love, serve, and obey thy God: for why? hee is the Creator, and therefore thou owest him all worship and obedience at all times, in youth as well as age. [In the dayes of thy youth] while thou art young, strong, lusty, and best able in all faculties of soul and body to perform best service. This exhortatio of young men to the study & exercise of godlinesse, and that betimes, is urged upon them by presenting to  
Y their

Deut. 8.11, 14  
Psalm. 9.18.  
Eccl. 1.16.

their view a double discomfort, which by delay creeps upon them.

¶ Of old age, the inconveniencies and miseries whereof are here lively described by *Salomon*, intimating the contrary commodities in young yeares, that men might bee the better perswaded to looke to religion betimes. This description is

¶ General, the daies of old age are evil, & such as take away all our delight & comfort in living [*while the evill daies come, nor the yeares, &c.*]  
 v. 1. Wherin the evil & unpleasantness of this age stands, is shewed allegorically in the next verse, [*while she sunne, or the light, or the Moone, or the Stars be not darkned*]. i. e. all the comforts & contentments which yonger yeares enjoy bee turned into discomforts & afflictions, paines, diseases, and aches in the body, poverty & trouble in estate, weakness

ness and infirmities  
of minde, &c. which  
are here meant by  
darkning of the Sun,  
&c. greater and lesser  
comferts, all faile.

[*Nor the clouds re-  
turne after the raine*]

this is a further bur-  
then to old age, espe-  
cially if it come after  
a lewd and ill spent  
youth, that there is  
no ease and reliefe to  
its miseries, but a  
continuall succession  
and multiplication of  
them. Like the wea-  
ther in winter, when  
a showre or two doe  
not cleare the aire,  
but though it raine  
much, yet the skie is  
still overcast with  
more clouds. So in  
old age, the end of  
one disease is the be-  
ginning of another,  
and one griefe fol-  
lowes at anothers  
heels, &c. *vers. 2.*

- 2 Particular, recko-  
ning up the infirmi-  
ties incident to the  
bodies and mindes  
of old men, which  
disables them for  
such exercises of pi-  
ety

ment and indignation  
of mind, which  
are here meant by  
darkning of the sun,  
the moon, and the  
stars, all being  
[And the strong men]  
[shall bow themselves]  
bend and buckle in the  
knees, scarce able for  
febleness to beare  
up the body. [And  
the grinders shall cease]  
the teeth, [because  
they are few] worm-  
eaten, hollow, fal-  
len out, and worne  
away with age. [And  
those that looke out  
at the windowes be  
darkned] the eyes  
grow dim or blinde,

\* As old Bar-  
zilay.

2 Sam. 19. 35.

Others ex-  
pound it of the  
lips, which are  
as the doores  
of the mouth,  
& in old men  
are kept shut.

Sed. q. Sola sunt  
fortes garruli-  
tate senes.

ety as young men  
put themselves unto.  
These weaknesses are  
numbred up several-  
ly:

[In the day when the  
keepers of the house  
shall tremble] i. e. the  
armes and hands  
which are the bodies  
defence, shall bee  
weake and tremble  
with palse, &c. [And  
the strong men] the  
thighes and legges  
[shall bow themselves]  
bend and buckle in the  
knees, scarce able for  
febleness to beare  
up the body. [And  
the grinders shall cease]  
the teeth, [because  
they are few] worm-  
eaten, hollow, fal-  
len out, and worne  
away with age. [And  
those that looke out  
at the windowes be  
darkned] the eyes  
grow dim or blinde,  
vers. 3.

[And the doores shall  
bee shut in the streets]  
hee shall keep home,  
avoiding the com-  
pany and society of  
men, at feastings and  
merry \* meetings,  
[when]

[when the sound of the grinding is low] when neither his teeth nor his stomach and appetite serve him for much eating. [And hee shall rise at the voice of the bird] his sleepe shall depart from him, so that the crowing of a cock, or other little noise shall awake him [and all the daughters of muscke shall be brought low] hee shall have neither voice to sing him- selfe, nor eares to heare others, *vers. 4.* [Also when they shall be afraid of that which is high] they shall be very fearefull to walk upon high places where there may be any danger of falling, where young men are venturous and bold; or of any thing that bunches up in the way, a stone, or clod, or the like. [And feares shall bee in the way]

וַיִּתְּנוּ as they *à contritionibus*  
walke they are very  
timerous, because  
Y 3 unable

TIMEUM  
AND  
supra:  
As Barzillay

האכונה

Lxx.

האכונה

qua & appeti-  
tum & vene-  
rem irritat.

מסכלים which

the Lxx. ren-

der מצטרף.

Ezer.

So Ps. 144. 14.

מסכלים

מסכלים.

unable to avoid dan-  
ger, they feare lest  
they fall, be thrust  
downe, or crusht by  
carelesse people, ri-  
ding, running, and  
carrying to and  
fro, &c.

[And the Almond tree  
shall flourish] the head  
grow white and ho-  
ary. [And the Gras-  
hopper shall bee a bur-  
then] a small thing  
shall be too heavy for  
him to beare [And  
desire shall faile] con-  
cupiscence and all ve-  
hement and strong  
affections to pleasure  
shall bee taken away.  
Some expound these  
words thus, Old men  
doe not affect the  
pleasures of the  
spring, whereof the  
blossoming of the  
Almond is a signe;  
nor of the summer,  
signified by the  
Grasshopper, or Lo-  
cust then making  
her selfe fat. The plea-  
sures which these  
seasons afford are  
not desired nor re-  
garded by old men.  
All these infirmities

of old and decrepit  
age are the Symp-  
tomes and foreto-  
kens of death nigh  
at hand, shewing  
that man lives with  
one foot in the  
grave, and drawes  
onward to his end:  
[ *because man goeth  
to his long home* ]  
אִל כֹּה עָלוֹ Do-  
minus saculi sui, i. e.  
whither all men goe  
in like manner as  
himselfe, or, where  
hee must abide for a  
long time. How  
neere death is to him  
when these tokens  
are upon him, is  
shewed in the next  
words [ *the mour-  
ners* ] his neighbours,  
friends, or hired  
persons [ *goe about  
the street* ] prepare  
all things ready for  
his funerall, and are  
expecting when they  
shal follow the hearie  
vers. 5.

Next follow those evils  
which immediately  
foregoe death it self,  
*viz.* the dissolution  
and perishing of  
those parts wherein  
life

life and strength of nature consists. [*Or ever the silver cord be loosed*] or lengthned, i. e. the marrow of the back and sinews of the other parts of the body be growne so weak and withered, that the joynts lose their strength, motion and feeling; [*or the golden bowl be broken*] the brain and powers of the head (included in the skull, and the meninges as in a cup or bowle) faile and become unable to do their office. [*Or the pitcher bee broken at the fountains, or the wheels broken at the Cisterne*] i. e. the instruments that convey nourishment, life, sense, and motion frō one part to another, as the veins from the liver, the arteries from the heart, &c. lose their drawing & distributing vertue. Whereby the body immediately decays and death followes, the last



last misery and conclusion of the former, *verse 6.* So much of the first discommodity of old age, the next followes at the heeles of it, *viz.*

2 Of death, which cuts off all means as of enjoying pleasures, so of doing good, there being nothing to be done, but to be suffered in the grave. Which appears by the state of man after death.

1 In his body, which is resolved into that whereof it was made. [*Then shall the dust returne to the earth.*]

2 In his soule, which upon its separation must returne to God to receive sentence and judgement. [*And the spirit returne to God that gave it.*] God sent it into the body, hee may recall it, and judge it for what it hath done in the body. Thus death is the night wherein no man workes, and old age is the evening and latter part of the day wherein it is ill working and therefore it is good to

Z be

bee doing betimes in the morning, and in our youth to remember our Creator, v. 7.

Hitherto from the 7. Chapter *Salomon* hath particularly declared the meanes of true happinesse, so far as in this life men may attaine vnto it: he comes now in the conclusion of this whole booke, summarily to deliuer vp his sentence and iudgement touching all that hath beene said: which he doth artificially in two opposite conclusions answering the two parts of his former discourse.

1 Touching the false meanes of happinoss: of which *Salomon* (repeating by way of conclusion, what was the proposition to be proued in the first verse of this booke) pronounceth definitiuely, that they are all vanity. [*Vanity of vanity, saith the Preacher, all is vanity*] vers. 8. Against which sentence, lest men should yet take exceptions, and not rest satisfied with the former proofes and demonstrations brought to confirme it, but either cauill at *Salomons* wise dome and fidelity, or seeke to make better triall of things by their own experience and practice, or thinke to haue better information from other mens teachings and writings than this booke can afford: *Salomon* to preuent this, inserts a serious exhortation and admonition, that setting aside all fruitlesse speculations and vaine studies, we would take heed to the doctrine here deliuered vnto vs, and by it learne our duty. This admonition is set downe by an *hyperbation* in the 12. vers. [*Moreover, or Rather by these, my sonne, bee thou admonished.*] The confirmation and reasons to inforce it are exprest both before and after the admonition: and they are of two sorts:

1 From the excellency and authority of the doctrine contained in this sacred booke: which is commended to vs by foure Arguments.

1 From the quality of the instrument and penman, viz. *Salomon*, not the amorous, Idolatrous,

crous,

trous, voluptuous, but the penitent Preacher.  
Hee is set forth by two properties.

1. Wisedome extraordinary aboue all men  
in the world. [*Because the Preacher was  
wise*] hee must needs bee a foole that will  
not hearken to him.

2. Faithfulnesse and industry in the exer-  
cise and imployment of this talent of  
wisedome, which hee hid not in a nap-  
kin, but vsed to the instruction of his  
people. [*Hee still taught the people know-  
ledge*] hee taught them and that alwaies,  
which painfulnesse is amplified

1. By it parts,

Observation and attentiuē mark-  
ing all such things as might adde  
to his wisedome [*For Hee gaue  
good heed*] or hearkned after all  
such experiment of wisedome  
which might be got from others.  
[*Inuention in the study and search  
of things in his owne wisedome.*  
[*And sought out.*]

2. By its fruit and former effect [*Hee set  
in order many Proverbs*] composed ma-  
ny excellent sentences for instruction  
in piety and good manners, Vide 1  
King. 4. verse 9.

2. From the quality and nature of the doctrine  
it selfe deliuered here and in other bookes :  
which hath two praises :

1. Of pleasantnesse and delightfomnesse :  
& therefore if we would read books for  
delight, lets read this and other of Salo-  
mons works. [*The Preacher sought to find  
out acceptable words רברי חפץ*] *verba  
delectationis & beneuolentia* : such as  
might content and delight the Reader.

2 Of profitableness. Though *Salomon's* writing was a pleasant and delightfull writing, yet was it not either idle and fabulous fancies, or sinfull flatteries to please mans corruptions, but sound and wholsome doctrine, such as *2 Tim. 3. 16.* Here described by two Epithetes:

1 [*That which was written was upright*] written in sincerity without favouring of mans corruptions and vices, and written to make men upright & strait in soundnesse of religion without hypocrisie.

2 [*The words of truth*] most true and free from all error, lies, & deceiving. Singular arguments to make us give heed to the sacred writings, *verf. 10.*

3. From the end and use of holy doctrine: viz. edification in godlinesse & good manners: which also further unfolds the profitableness of the Word of God. This use stands in two things here expressed under similitudes:

1 Stirring us up to goodnesse, by comparing of it to a goad or rod, wherewith heavy and dull cattell are roused up and quickned to their labour. [*The words of the wise*] i.e. Prophets as himselfe was, and such other teachers of the people of God [*are like goads*] to prick us up, and by sharp reproves and admonition to awake our drowzie, drossie, and sluggish nature to attention and holy practise.

2 Confirming and establishing us in goodnesse, that wee bee not wavering minded, and unconstant hearted to fall away, in which respect it is compared to

*Vide Psal. 19.*

to nailes that fasten things together, or stakes, wherewith shepheards shored up the hurdles of their folds to keep their sheep in. [ *And as nailes* ] such are the strong promises and threatnings of the word [ *fastened* ] driven home to the head, or deepe in the ground, *i. e.* thoroughly applied to the hearts of the people [ *by the master of the assemblies* ] *i. e.* by Ministers who are rulers and teachers of the congregations of Gods people, *vers. 11.*

Others expound this last clause otherwise, making it a severall argument of commendations of the word, that the Scriptures are *דברים נבונים* *Da-*  
*mini collectionum*, that is, as *Inimus*, *Ver-*  
*ba lectissima*, words so choicely and excellently collected together, as no writing can be compared to them, alluding to the custome of epitomising and collecting the Sermons of the Prophets, and the histories of the Bible into one volume by men inspired of the Holy Ghost. [ *sed. g.* ]

*Vide Cartv.*  
*in locum.*

4 From the Authour of this and other holy Writ, which however it be delivered by inferiour Shepheards and Ministers of the Church, yet is not their word, but is given and inspired in them by that Great and One Pastour, Iesus Christ, who by his Spirit spake in the Prophets and holy men. And therefore this Booke is to be heeded, not as *Salomons*, but as Gods Word, *vers. 11.*

*Iob. 10.*

2 The second kinde of Argument is from the fruitfulnessse and vanity of other bookes and studies which men make and betake themselves to,

wanting supernatural directions. The vanity is double:

1 In making of bookes; proued from the multitude of them: It must needs be that mens writings should giue no full satisfaction, seeing no man thinks another hath written so well but that hee may be amended, confuted, something detracted, and one or other corrected. Whence euery day new bookes, and new discourses of one and the same subject: and thus whilst all will bee still writing, it argues that all their writings are imperfect and full of vanity: for he that comes last and sees and reads all, will yet make a new booke more. Therefore it is good to study the Scriptures, which are perfect and compleat declarations of matters that are fully to satisfie our inquiries. [*In making many bookes there is no end*] true at all times, specially in these daies, which hath infinite numbers of bookes, and few to any purpose.

2 In reading and studying of these bookes, here censured to be a wearisome, because a fruitlesse labour. It duls the spirits, weares the body, spends the time, but brings no satisfactory knowledge. [*Much reading is a wearinesse to the flesh.*] Wherefore seeing we haue the Scriptures in not so many nor so large volumes as the reading need weary vs out, and yet so perfect and entire as they are able to make vs wise to saluation, let vs bestow thereon principally our paines and study, *verse 12.*

So much of the first conclusion: the second followes.

2 Touching the right meanes of true happinesse in this world, treated of in the latter part of this booke, the summe whereof, and of this whole booke, is, That mans perfect happinesse so much sought after, stands only

onely in the feare of GOD, and obedience of his Commandements. [*Let vs heare the conclusion of the whole matter*] touching this inquirie after true happinesse [*feare God*] that is the first part and the root, [*and keepe his commandements*] this is the second part of blessednesse, and a fruit of the former, and in these two stands mans whole duty, mans whole happines, [*For this is כול האדם totum hominis, the whole duty of man*] vers. 14. which that wee may doe, Salomon adds a strong motiue, from the iudgement and sentence that God will passe upon all the actions of men, whether for the

Manner { Open.  
          { Secret.  
  
Matter { Good, or  
          { Euill.

All must come vnder his strict examination and seuerer censure. [*For God shall bring euery work into iudgement, with euery secret thing, whether it bee good or whether it be euill*] vers. 15.

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FINIS.

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3

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

1.



# SALOMONS RECANTATION AND REPENTANCE:

OR,  
The Booke of ECCLESIASTES  
briefly and fully explained,

---

By that late learned and godly man,  
WILLIAM PEMBLE.

---

PROV. 8.9.

*They are all plaine to him that understandeth.*

ACT. 8.31.

*How can I understand except some man guide me?*

---



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LONDON,  
Printed by R. B. for Iohn Bartlet, at the gilt  
Cup in Cheap-side, 1632.

L

SALOMONS  
RECANTATION

And  
REPENTANCE:

OR,  
The Book of Ecclesiastes  
briefly and fully explained,

By Daniel Defoe and Gualtero,  
WILLIAM BENTLEY

Printed by  
W. BENTLEY, in the Strand,  
at the Sign of the Anchor,  
near the Temple Church.



TOYD  
Printed by W. B. for John Bland, at the Sign  
of the Anchor, near the Temple Church.



TO  
**THE RIGHT  
 VVORSHIPFULL**

M<sup>rs</sup> EDITH BEALE:

*GRACE and PEACE, from*

IESVS CHRIST.



The Church of G O D hath  
 gotten by the falles and lap-  
 ses of the Saints, for were  
 it not for our aduantage, the  
 Lord would neuer haue left  
 such foule mistakes on the  
 sacred file of his holy Word :

did we not see the Saints in their sinnes as well as in  
 their graces, we should and would imagine them to  
 haue beene of a more superiour metall & a more di-  
 uine making than we our selues be ; but now when  
 as we see them in their falls & vices, tis easie to con-

## The Epistle Dedicatory.

*1* Iam. 5.  
*17.*  
*Act. 14.*  
*35.*  
ceiveth them to haue beene men and women, sub-  
iect to the same and the like passions that we bee.  
Amongst all those holy men of God, there was not  
any, every thing considered, that forgot himselfe so  
much as *Salomon* did, and I thinke there is greater  
vse to bee made of him and his story than of any :  
this I am sure is to be learned of him rather than of  
any else, that our wisdome cannot preserue vs, and  
that it is no lesse than idle to say that wee are not  
such fooles as to commit such and such foule sins,  
sith *Salomon*, the wisest man that euer was or shall  
be, did so exceeding foolishly as he did. Besides,  
we all feare that we haue not grace enough to hold  
our owne in great aduersity, but for prosperity we  
dreaume of no danger, and there is none so shallow  
but thinkes his wit and grace sufficient to turne and  
winde a great estate. But here wee see in him, that  
prosperity is by farre a greater tentation than ad-  
uersity, *Iob* who had the greatest aduersity that euer  
man fele, fell much : but *Salomon*, who had the  
greatest prosperity that euer man saw, fell more.  
And twas his abundance which did draw out his  
spirits and dissolue him, and brought him to so low  
an ebbe in grace : let vs learne then by him that  
riches are not onely a tentation, but which is more,  
a snare, and that tis an hard thing to be mighty and  
not to be cast behind hand in zeale and goodnesse.

*1* Tim.  
*6. 9.*  
Neither

## The Epistle Dedicatory.

Neither is there that gotten by their sinnes and falling, as is by their returning and repenting; in their falls we see both their and our great weaknesse to <sup>e</sup> Nehem make vs wary; but in their repenting we see <sup>13.26.</sup>  
Gods great goodnesse and louing kindnesse to encourage vs to returne to the Lord againe: when we haue beene ouertaken; our greatest danger is in lying in sinne, tis not so much because we doe sinne, as for that we doe <sup>d</sup> not repent, but lye in sinne that wee perish: and can we haue a clearer example of <sup>d</sup> Reuel. 9.21.  
Gods fauourable acceptance of a penitent sinner, <sup>Luk. 13.</sup>  
who after so sore a fall returned; repented, and is <sup>3.</sup>  
now in <sup>e</sup> Heaven amongst the <sup>e</sup> Prophets, and those <sup>e</sup> Psal. 98.33.  
<sup>f</sup> holy men of God: And here out of his repentance we haue a peculiar benefit also. By occasion of the <sup>f</sup> Luk. 13.28.  
falles of *Dauid* the father, wee haue some Psalmes; <sup>82 Pet. 1. 21.</sup>  
but by the falling and returning of *Salomon* the sonne, we haue a whole volume, I meane this book of Ecclesiastes, for had he not fallen and risen, we had not had this book. As we in our sicknesse complaine of what occasioned our sicknesse, rather than of the disease it selfe: so *Salomon*, when hee <sup>h</sup> came to himselfe, made this Booke, wherein his drift is, not to stand so much vpon his fall, as the <sup>h</sup> Luk. 15.17.  
meanes of his fall; I meane the very vanity, not of some, but of all worldly matters, which were the meanes and occasions that first drew him from

## The Epistle Dedicatory.

the Lord; such sweet things did deaden his taste,  
and made him that he could not so relish the things  
of Heaven. This is a booke which the Church of  
Christ can in no wise spare, for in it is at large set  
dovne the vexation and imperfection that is to be  
found in all things here below: wee loue nothing  
more than the things of this life, and there is no-  
thing did hurt *Salomon*, or doth hurt vs so much,  
neither could they hurt vs did wee not loue them,  
and because we loue them as we doe, therefore we  
are loth to thinke them to bee vaine, or so vaine as  
indeed they be; and againe, because we esteeme of  
them too well, therefore we loue them too much:  
wherefore this disease being the root of all euill,  
cure we this, and in a manner we cure all. Sith then  
the world, and the glory thereof so much disputed  
against in this booke, were it that first besotted *Salomon*  
the wise; you (good Gentlewoman) must take  
your selfe the more beholding to the Lord, who  
though you haue liued long, & haue had the worlds  
goods in some store: yet hath he made your long life  
in most things famous, in nothing scandalous. You  
haue liued a faire age, and found by another kinde  
of experience than *Salomon* did, the truth of his  
Text, *That all is vanity and vexation of spirit*: and is  
not your happinesse great, that your course is euen  
finished, and almost nothing remaines but to de-  
stroy

1 Tim.  
6. 10.

1 Cor. 1.  
15. 26.

## The Epistle Dedicatory.

stroy death and to receiue a Crowne of righteousness. This Booke of *Ecclesiastes*, briefly opened by a skilfull<sup>1</sup> Guide, I do here publish vnder your name,<sup>1</sup> Act. 8. for your vse and the vse of the people of God. Not<sup>31</sup> onely such as are young and may liue long, but such as are old and must die ere long, shall doe well to scanne this booke: the younger shall thereby make their life sweet, the elder their death easie, when they haue out of the book learned this lesson, that they shall leaue nothing behind them but *Vanity of vanities, and vexation of spirit*. You did remember your Creator in the daies of your youth, and now your Creator remembreth you in the daies of your old age, and hath made you an old Disciple; and many besides my selfe finde great comfort in you and from you; and wee hope and pray that the Lord will yet draw out your daies, that you may continue to bee an<sup>m</sup> horse-woman and<sup>m2</sup> King. Chariot of this our Israel, and a<sup>n</sup> Palme tree in<sup>13. 14.</sup> this our Eden, bringing forth, as the Palme doth,<sup>n</sup> Psal. 92, 12, most and best fruit in your age: which the Lord<sup>13, 14.</sup> grant for the sake of his Sonne, in whom I remaine<sup>Gel. no. 2.</sup>

Yours alwaies most bounden,

RICH. CAPEL.

Artia.  
lib. 3.  
Plin. Nat  
Hist. lib.  
13. c. 4.

The Epistle Dedicatory.

thy death and to receive a Crown of righteousness.  
 well. This Booke of Epistles, briefly opened by  
 a skillfull Guide, I have published under your name  
 for your use and the use of the people of God. Now  
 maye they as we young and maye live long, but  
 such as are old and must die ere long shall doe well  
 to examine this booke: the younger shall thereby  
 knowe what they owe the elder shall thereby  
 when they have perused the booke and the lesson  
 that they shall have nothing but that which  
 I have written. I have written it in your name  
 because your Creator in the love of your youth  
 and now your Creator recomends you in the  
 love of your old age, and I hope you will  
 I thank and pray for many the kind welcome  
 that you will send me; and we hope that you  
 that the Lord will we shall be your friends  
 you maye be able to be our friends. I have  
 written on this our side, and a Psalm on the  
 this our side, bringing forth, as the Psalm doth  
 manifestly shew in the Psalm the Lord  
 your first blessing, in which I have written

Your humble servant, Thomas

RICH. CABEL





I

AN  
ANALYTIC ALL  
EXPOSITION OF  
the whole BOOK of  
ECCLESIASTES.

---

CHAP. I.



*He words of the Preacher, the  
sonne of David, King in Ieru-  
salem.*

*2 Vanity of vanities, saith the  
Preacher, vanitie of vanities, all  
is vanitie.*

*3 What profit hath a man of  
all his labour which he taketh un-  
der the Sunne?*

*4 One generation passeth a-  
way, and another generation com-*

*meth: but the earth abideth for ever.*

*5 The Sunne also riseth, and the Sunne goeth downe, and ha-  
steth to the place where he arose.*

*6 The wind goeth toward the South, and turneth about unto  
the North, it whirleth about continually, and the wind turneth a-  
gain according to his circuits.*

*7 All the riuers runne into the Sea, yet the Sea is not full:  
unto the place from whence the riuers come, thither they returne  
again.*

# An Analyticall Exposition

8 All things are full of labour, man cannot utter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 The thing that hath bene, it is that which shall bee; and that which is done, is that which shall be done; and there is no new thing under the Sunne.

10 Is there any thing whereof it may be said, See, this is new? It hath bene already of old time, which was before vs.

11 There is no remembrance of former things: neither shall there be any remembrance of things that are to come, with those that shall come after.

12 I the Preacher was king ouer Israel in Ierusalem.

13 And I gaue my heart to seeke and search out by wisdom, concerning all things that are done vnder Heauen: this sore trauell hath God giuen to the sonnes of man, to bee exercised therewith.

14 I haue seene all the workes that are done vnder the Sunne, and behold, all is vannie and vexation of spirit.

15 That which is crooked cannot bee made strait: and that which is wanting cannot be numbred.

16 I communed with mine owne heart, saying, Loe, I am come to great estate, and haue gotten more wisdom than all they that haue bene before me in Ierusalem; yea, my heart had great experience of wisdom and knowledge.

17 And I gaue my heart to know wisdom, and to know madnesse and folly: I perceiued that this also is vexation of spirit.

18 For in much wisdom is much grieve: and he that increaseth knowledge, increaseth sorrow.

Inscription. v. r. i.  
Describing the  
Author of the  
Booke,

1 By the Person hee now takes on him, *Cohélet*, a Preacher, or reconciled penitent, or both, this being his penitentiall Sermon, or writing, deliuered to the Church or assembly of the faithfull Iewes.

2 By his Parentage, Sonne of *Dauid*.

3 By his dignity and office, a King amplified by the place, in *Ierusalem*.

Doctrine, inquiring wherein mans chiefest good and blessednesse consisteth, wherein he proceedeth,

1 Negatiuely, disabling the vertue of such things as might seeme to make vs happy, which is done

1 Generally, in one maine proposition, That there is nothing within the compasse and power of created nature that can make a man happy. This negative proposition is,

1 Delivered *vers.* 2. concluding all vnder vanity, and that most vaine vanity, weaknesse, inconstancy, fruitlesnesse, &c. and that repeated to make it seeme the more vaine.

2 Confirmed by 4. generall reasons.

*Vers.* 3. 1 From the *Fruitlesnesse* of all humane actions, endeouours, counsels & proiects, wherein hee busieth himselfe vnder the Sunne, *i. e.* in matters of this world, whose utmost extent is confined within the possibilities of the creature and the circuit of this life. All the happinesse that man may propose or procure to himself by those meanes, if it be resolved into its sinful issue & conclusion, ends in nothing, and leaues vnto a man no profit, *והנה*, *i. e.* residue, and remaining fruit to abide with him; when all that account is subducted, there resteth nothing but ciphers.

2 From the *Mutability* and changeable condition of man himselfe. Eternity is an inseparable accident of perfect felicity:

2 Affirmatiuely,  
see Chap. 7.

city : nor can those things make vs truly happy which cannot establiſh vs in the perpetual enioymēt of our bliſſe. And thus are the things of our world, whose greateſt ſtrength cannot alter the fraile and perishing eſtate of man. But *verſ. 4.* generation commeth, and generation paſſeth away, both fathers and children al are at laſt thruſt out of poſſeſſion of the earths felicity. In which only complement of true felicity, man is ſo farre from being happy, as his condition is worſe than that of other creatures, yea of thoſe that ſeeme moſt inconstant. Inſtances are foure :

- 1 The *Earth* abiding for ever, ſeeing the riſe and fall of all ages, the ſtage of all actions, the wombe that giueth and receiueth all, viler than the worſt man for its nature, better than the moſt happy for its continuance in that being that it hath, *verſ. 4.*
- 2 The *Sunne*, *verſ. 5.* who as a Champion, runnes his courſe from one end of Heauen to the other, and with an euen and vnaltered motion obſerues the time of riſing and ſetting; ſo ſetting in the

the euening, as it ariseth  
with equall glory and  
brightnesse in the mor-  
ning. Not so in man.

*Soles occidere, &c.*

3 The *Winds*, *vers. 6.* *Iob. 14. 7.*

which seeme most vn-  
steady and changeable in  
their motion, yet so passe  
ouer the quarters and  
coasts of the world, as  
they obserue their Cir-  
cuits כבינות wherein  
they ranne their com-  
passe yeerely, monthly,  
and daily, (in some pla-  
ces) as God ordaines,  
who brings them out of  
of his treasure.

4 The *Waters*, a shuttle  
and running substance,  
yet more durable and la-  
sting than man and his  
felicity. The Sea still hol-  
ding the same quantity  
since the creation for  
depth and widenesse,  
notwithstanding the in-  
finite accessse of all Rivers  
emptying themselues in-  
to it; and as the Sea is  
neuer full, so are Rivers  
neuer empty, the waters  
still running, but still re-  
nued by supply from the  
Clouds, and their foun-  
taines, *Vers. 7.*

*Vers. 8.* 3 From the *Weaknesse*  
B 3 and

and insufficiency of those things that should procure our happines. It is essentiall to true happines to giue perpetual cōtēment without al wearines & loathsomnes. But so cannot the things of this world, all which are full of labour [or wearisomnes] both in getting and enioying, and that so great as tis vnutterable. Instance for al, those contents which we receiue by seeing and hearing, both which may cloy a man & weary him out, but neuer satisfie him. The eye may behold delightfome obiects till it ake, and the string cracke, and it be ready to fall out with gazing, and yet a mans desire of seeing not satisfied. The eare may heare the most sweet and curious Musicke, and would alwaies heare it, did not wearinesse, sleepe, and toile compell vs to breake off then when wee are as vnatisfied as at the beginning. *Labor est etiam ipsa voluptas.* Of these pleasures a man may breake his neck before his fast. Nor is it so much the want of varietie which breeds wearinesse and loathing in these wordly things, as the inward weaknesse of the things themselues: in Heauen the obiects of our delight and blef.

blessednesse, shall bee though vniforme, yet euerlastingly pleasing.

- 4 From the perpetuall *Impossibility* in man euer to helpe himselfe vnto a better condition in regard of worldly felicity. For whereas all men haue sought after happinesse and no man yet euer found it, it may bee said it was through their weaknesse and ignorance, but that now in later and wiser times, men may devise new courtes, lay new plots and ground-workes whereon to build true Happines. This conceit *Salomon* takes away, v. 9, 10, 11. affirming that there is nothing new vnder the Sunne; what hath been, now is; and what is, shall bee; both things and actions haue beene alwaies the same in substance. Former ages haue gone as farre in this search of happinesse as the latter could doe, nor shall the generations comming finde more than others haue found before. Which point *Salomon* puts to the iudgement of men themselues, to name the particular which may seeme to bee new, *vers. 10.* and constantly affirms that it hath beene in old time, but onely that it seemes new to vs, length of time, and shortnesse of life ha-  
uing

uing put out the remembrance  
of the former, as it will doe al-  
so of the latter, *vers. 11.*

2 Specially in certaine particulars which *Salomon* reckons vp, and proues that Felicity doth not consist therein, though vsually men thinke so, and these are foure: 1. Knowledge of all things. 2. Pleasures, or the delightfome vse of things. 3. Honours, power, and great places in the world. 4. Riches and possessions: all which are prosecuted with much variety from the twelfth verse of this first Chapter, to the end of the sixth Chapter. The two first *Salomon* propounds in his owne experience, the other by obseruation of the course of things in the world. Concerning the former, obserue,

§§ 1. The proposall and censure of those courses:

¶ 1 Of Knowledge, in the Inquisition whereof *Salomon* describes vnto vs,

¶ 1 The motives that led him to this most noble and excellent search, which were,

1 His Kingly dignity, *vers. 12.* Knowledge becomes none better than a King, none haue such meanes to get it as Kings, especially such a King of *Israel* in *Ierusalem*.

2 The bent and desire of his owne heart after knowledge, which being extraordinarily furnished with wisdom and a large apprehension, could not bee idle, but did seeke, and (which is more) search by the helpe of this Wisdome to know all things within the compasse of Nature and Morality, *vers. 13.*

3 The command of God, who hath laid this sore taske on all the sonnes of men more or lesse according to their degrees, to exercise themselves in this search after knowledge, to prevent pride and idleness; *vers. 13.*

These three as they were motives, so are they arguments of praise, commending the exactnesse



exactnesse of *Salomons* search and censure, that this was 1. Not the labour of some filly wight, but of the wisest King. 2. Nor an ouerly and wandring inquiry, but an attent search closely following the rules of reason. 3. Nor vndertaken vpon needlesse curiosity, but euery mans necessary duty.

2 The effect and issue of this disquisition which is double, according as knowledge is twofold :

1 Of Nature in the causes, effects, proprieties of all created substances. All which workes *Salomon* professeth himselfe to haue seene and knowne as farre as any might goe, *verse 14.* Now of this Naturall Philosophy, we haue

1 The Censure in few words, yet well to be obserued, that all this is but vanity in regard of procuring true happinesse to vs, (otherwise it is an excellent and no vaine knowledge) and so far is it from giuing true content, as it breeds more vexation to the mind or feeds it but with winde, *עוה רוח* for solid foode, *verse 14.*

2 The reason of this censure, *verse 15.* First, from its weaknesse, to correct and amend the causes of our infelicity, or the crookednesse and peruerfenesse of our nature, or errors of our knowledge (both vnderstood by *מעור*) it being impossible for the wisest of mortall men to obtaine so exact knowledge in these things, as to set strait the wryed and distorted Image of God in vs, so farre as concernes knowledge in its lowest degree (much lesse sanctification) and to free vs from errors in apprehending the nature of things, wherewith euen *Salomon*, though lesse than other, yet was also troubled. Secondly, from its imperfections and defects,

*An Analyticall Exposition*

there being many thousand particulars in Nature still vnknown to them that know most. Herein is the vexation of this knowledge, the former is the vanity of it.

3 A confirmation of the truth and iustice of this censure by a Prolepsis; you may be deceiued, your knowledge haply is weak, slight, and ordinary, and this iudgement ill grounded, &c. *Salomon* answers, Nay, they are best able to iudge of things that best know them. But vpon due examination of his owne heart, and all the excellent endowments thereof, he findes that as he had all Royall dignities, riches, and greatnesse of outward state, so he had gotten more wisdom than the greatest that went before him in his Kingdome, or *1 Kings 4* as he had magnified and preferred wisdom in his choise about other things *1 Kings 3* so *1 Kings 3* hee had increased therein more than any; further, that this knowledge was not groundlesse, superficial, wouen out of roving and vncertaine imaginations and weake conclusions, but was experimentall [His Heart had seene] his Vnderstanding and iudgement tooke exact obseruation of what his eyes had seene in all particulars of Nature, brought vnto his view from farre and neere, *verse 16*.

2 Of Morality, *verse 17*. He gaue his minde to vnderstand the whole course of practicall affaires and actions of men, wherein men doe carry them wisely, iustly, and vertuously, wherein foolishly and wickedly. In briebe, hee sought out to know the whole myserie of Vertue and Vice, terming that wisdom, this madnesse and folly. An excellent inquiry and well

well befitting a King. whom it concernes to know what belong to himfelfe and fubjects in matters Ethicke, Politicke, and Oeconomike. Of this knowledge we haue likewife the

1 Censure, that it is a vexation of fpirit, viz. to fee the endleffe folly and wretchedneffe of mans nature, and what good euery one ought to doe, and yet how little any one is either willing or able to praftife it, *verfe. 17.*

2 A Prooffe of this fentence, particularly annext to this kind of knowledge, but appliable to both, it is drawne from the ill concomitant, or companion of this knowledge, i. e. continuall discontent and grieffe of minde: For if we refpect firft, the labour and affliction of body and minde in fearching after it; Secondly, the intricate doubts, questions, opinions, errors which muft bee scanned with much trouble end little profit; Thirdly, the new difcouery of our inuincible ignorance in a world of matters euen when we know moft; Fourthly, the enuy, neglect, and difrefpect that a more excellent meafure of knowledge than common draws vpon vs; Fifthly, the infufficiency of it, to perfect that which is amiffe in our felues or others; Sixtly, the perifhing nature of it, that neither it nor vs by it is immortall, but decayes by our age, dies and is forgotten in our graues; if we refpect thefe and the like, it cannot but vex vs to the heart, to fee fo defirable a quality to be fo little beneficiall to vs, *verfe 18.*

cu το φρονι-  
γάρ μὴ δὲν ἡδὲ  
ς τοῦ τοῦ μὴ  
φρονιγάρ κατὰ  
κον, Soph. Ai  
μαστυ.

## CHAP. II.



Said in mine heart, Goe to now, I will proue thee with mirth, therefore enioy pleasure: and behold, this also is vanity.

2 I said of laughter, It is mad: and of mirth, What doth it?

3 I sought in mine heart to giue my selfe vnto wine (yet acquainting mine heart with wisdom) and to lay hold on folly, till I might see what was that good for the sonnes of men, which they should doe vnder the Heauen, all the daies of their life.

4 I made me great workes, I builded me houses, I planted me vineyards.

5 I made me Gardens and Orchards, and I planted trees in them of all kind of fruits.

6 I made me pooles of water, to water therewith the wood that bringeth forth trees.

7 I got me seruants and maidens, and had seruants borne in my house; also I had great possessions of great and small cattle, aboue all that were in Ierusalem before me.

8 I gathered me also siluer and gold, and the peculiar treasure of Kings, and of the prouinces: I gat me men singers and women singers, and the delights of the sonnes of men, as musically instruments; and that of all sorts.

9 So I was great, and increased more than all that were before me in Ierusalem; also my wisdom remained with me.

10 And whatsoever mine eyes desired, I kept not from them, I withheld not mine heart from any ioy: for my heart reioyced in all my labour; and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour what I had laboured to doe: and behold, all was vanity and vexation of spirit, and there was no profit vnder the Sunne.

12 And I turned my selfe to behold wisdom, and madnes, and folly; for what can the man doe, that commeth after the King? euen that which hath bene already done.

13 Then I saw that wisdom excelleth folly, as farre as light excelleth darknesse.

14 The wise mans eyes are in his head, but the foole walketh in darknesse: and I my selfe perceiued also that one euent hapneth to them all.

15 Then said I in my heart, As it hapneth to the foole, so it hapneth euen to me, and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For there is no remembrance of the wise more than of the foole for euer, seeing that which now is, in the daies to come shall be forgotten: and how dieth the wise man? as the foole.

17 Therefore I hated life, because the worke that is wrought vnder the Sunne is grieuous vnto me: for all is vanity and vexation of spirit.

18 Yea, I hated all my labour which I had taken vnder the Sunne; because I should leaue it vnto the man that shall be after me.

19 And who knoweth whether he shall be a wise man or a foole? yet shall he haue rule ouer all my labour wherein I haue laboured, and wherein I haue shewed my selfe wise vnder the Sunne. This is also vanity.

20 Therefore I went about to cause my heart to despaire of all the labour which I tooke vnder the Sunne.

21 For there is a man whose labour is in wisdom and in knowledge, and in equity: yet to man that hath not laboured therein shall he leaue it for his portion; this also is vanity, and a great enill.

22 For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured vnder the Sunne?

23 For all his daies are sorrowes, and his trauell griefe; yea his heart taketh not rest in the night. This is also vanity.

24 There is nothing better for a man, than that he should eat and drinke; and that he should make his soule enioy good in his labour. This also I saw that it was from the hand of God.

25 For who can eat? or who else can wasten hereunto more than I?

26 For God giueth to a man that is good in his sight, wisdom, and knowledge, and ioy: but to the sinner he giueth trauell,

to gather, and to heape up, that he may giue to him that is good before God: This is also is vanity and vexation of spirit.

¶ 2 From the studies of learning and knowledge *Salomon* falls (from the better to worse) to make triall of another course for the obtaining of happinesse, & that is by *Pleasures* and *Delights* in the vse of all things tending to the cheering vp of the body & mind. Seeing the knowledge of the creatures could doe him no good, he would try what delight the vse of them could bring vnto him. Now whereas there are two kinds of Pleasures:

- 1 Some more Brutish, Sensuall and Epicurish, letting loose the reines to all voluptuous desires, without all regard of reason, religion, or honesty,
- 2 Some more manly and tolerable, guided and bounded within the rules of reason and common honesty: we cannot thinke that so wise and good a man as *Salomon* would (like an *Apicius* or *Sardanapalus*) seeke for the felicity of a reasonable man in brutish and vnreasonable pleasures, and at the first fall from all religion and ciuility, to such folly and impiety. True it is that these pleasurable courses did draw him too farre to forget both God and himselfe, but it appeares by the sequell of this Chapter, that *Salomon* purposed with himselfe to keep the middle way, *stultitijæ miscere consilium*, so to giue himselfe vnto his delights, as withall to retaine his wisdom, by the power whereof hee might exactly discern how farre a man might goe in the vse of them, and what was the utmost extent of goodnesse that could bee found in them. And this certainly was the only way to take a true suruay of pleasure; so to vse them as still to keep his wisdom and iudgement sound, and not befotted. Now in the pursuit of these more worthy and manlike pleasures, declared in the former part of this Chapter, we haue to obserue,

**1** A generall summe of *Salomons* deliberation, practice, and censure touching this matter of pleasure:

**1** His course purposed and resolved on by himselfe [I said in my heart] *1.1.* decreed in his minde to try what pleasure would doe, seeing knowledge gaue him no better content,

*vers. 1.*

**2** His Censure of this course.

**1** At large, it is Vanity, all pleasures perishing with their vse,

*vers. 1.*

**2** More specially, of an eminent degree of Pleasure or Laughter, and its root or cause, *viz.* merriment, whether outward of the company, or inward in the free and frolike temper of the heart: of these *Salomons* iudgement is, that they are vnreasonable and mad men that delight in them, and that they know not what they doe, if they thinke contentment stands therein; a seuerer censure of laughter and profuse iollity, arguing leuitie, foolishnesse, sinfulness in the subiect or object of it, or both, *vers. 2.*

**2** A particular declaration of *Salomons* experience in the course of Pleasures: wherein he sets out to vs,

**1** His intent [he sought in his heart to lay hold on folly] deuised in himselfe to finde the best and speediest meanes to get himselfe all contenting pleasures, which course from the euent he calls folly. This amplified by the

**1** Man-

1 Manner of it (yet <sup>למנוח</sup> leading or acquainting my heart with wisdom) to use pleasure with discretion, to use them and to discern their vanity, to keepe himselfe still master of his heart, and not make it a slave to his delights, to keepe him within compass of piety and honesty, &c.

2 End of it, to see whether felicity did lie in these or no, *verse 3.*

2 His practise and execution of his purpose set forth in

1 His provision of all Materials whereout to worke his delights: described

1 In the parts and severals of *Salomons* royall magnificency, his provision for the effecting of his contentment agreeing to the greatnesse of his estate and minde: these particulars are,

1 Sumptuous and delicate diet, *ver. 3.* vnder the name of Wine, comprising all manner of costly fare, curious and long <sup>למשך</sup> banquetings, &c. vnder this also we may comprehend gorgeous apparell, and all provision for the body.

2 Stately Edifices and



- and palaces, v. 4.  
 3 Vineyards, Gardens, Orchards,  
 פָּרְדֵּיִם very  
 Paradises for curious variety and  
 excellency of all  
 sorts of trees, v. 5.  
 4 Fish-ponds and  
 Cisternes of waters to water his  
 Gardens and Orchards, that for  
 bignes were more  
 like a wood, וְיִתְּנָה  
 than a priuate inclosure, vers. 6.  
 5 Multitude of attendants, seruants  
 of both sexes, taken vp abroad and  
 bred vp in his  
 house, vers. 7.  
 7 Number some  
 heards of Cattell, the possession  
 whereof were as  
 for supply of necessary vses, so not  
 a little for delight,  
 especially such as  
 are brought from  
 forraigne parts,  
 whereof Salomon  
 had no doubt  
 great store, v. 7.  
 8 Treasures of gold,  
 filuer, precious  
 stones,

*Salomon had  
no warre.*

stones, and rarities כנול where-  
with all Princes  
and Prouinces pre-  
sented him with-  
all, *vers. 8.*

9 Musicke of all  
sorts,

{ Vocall of men  
& women.  
{ Instrumentall.

Both illustrated by  
an Epithete, The  
delights of the  
sonnes of men,  
vnlesse ושרה  
שרה shall bee ta-  
ken for beautifull  
captiue women,  
whom *Salomon*  
made his Concu-  
bines, and calls  
them the delights  
of men, *vers. 8.*

Of all these parti-  
culars and more,  
see 1 *King. 4. and*  
*cap. 10. 2 Chron. 9.*

2 In the greatnesse and  
excellency of this his  
prouision, illustrated,

1 By compari-  
son with former  
Kings, whom in  
pompe & mag-  
nificent state hee  
farre exceeded  
*verse 9.*

2 By

2 By the greatnesse  
of his Wisedome,  
which in the  
whole businesse  
stood to him, in-  
abling him to in-  
uent the most cu-  
rious & exquisite,  
& yet most law-  
full pleasures, v. 9.

3 By the largenesse  
of his Desires, to  
which (*salua pie-  
tate*) hee studied  
to giue full con-  
tent, sparing for  
no cost nor labour  
to procure all de-  
lights that might  
be had, *vers. 10.*

2 His contentment and ioy that  
hee tooke in those workes of  
his [his Heart reioyced in all  
his labor] this was the top &  
complement of his delights,  
that nothing hindred him  
(warre, sicknesse, sorrow of  
mind) from a free and cheere-  
full vse of al this his greatnes;  
and this he enioyed as the on-  
ly portion & benefit of his la-  
bour. No man could do more,  
but many take the like paines,  
but reap not this content, v. 10.

3 His opinion and iudgement  
cōcerning this course of plea-  
sures. This hee deliuiers vpon  
an aduised and vnpartiall sur-  
uay

# An Analyticall Exposition

way of all his glorious and magnificent contentments which with great labour and contention of minde hee had effected, whereupon hee findes that all is Vanity, changeable, fleeting, perishing, &c. and vexation of spirit, wearisome in getting and enjoying: in brieft, without all true benefit tending to true felicity, *vers. 11*. And all this of lawfull pleasures.

§§ 2. Thus haue we these two waies t to happinesse proposed and censured: now followes a *renew* of them both, wherein *Salomon* discouers vnto vs some further particulars concerning each of them: as

I Touching the Knowledge of things: wherein wee haue

I *Salomons* aduised reconsideration and second thoughts vpon that course, I turned my selfe (a note of heedfulnesse) [to behold Wisdom] naturall Knowledge and morall Prudence, [and madnes and folly] *i.e.* Ignorance and error, vitioussnesse and sillinesse in morall behauiour. The exactnesse of this reuiew, *Salomon* confirms by way of preuention, That none can do more than himself hath done in this point, and they that come after the King, a King, and such a King will come farre short of him in this inquiry. *Ergo*, *Salomon* the wisest man that euer hath or shall liue vpon the earth, except *Adam* in innocency, and Christ, which doth authorise his censure beyond exception, *v. 12*.

2 His iudgement and determination,

I Of the Benefit and Excellency of this Knowledge,

I Set downe by comparison with and dispraise of its opposite [Wisdom excelleth

excelleth folly.] *Vers. 13.*

Similitude, as farre as light is better than darknesse, *vers. 13.*

Reason from the effects of both [the wise mans eyes are in his head] as a watch-tower to discouer round about him and as farre off, *i. e.* hee is wary, iudicious, heedefull, and aduised in all his courses, and so walkes in the light, as a man that carries a candle before him: [but a foole walkes in darkenesse] his eyes bee out, or in his heeles, hee is ignorant, rash, heady, confident, in-obseruant of circumstances, of conueniences or mischiefs, stumbles on, not knowing which way to chuse or refuse, like a man that goes without a lanthorne, or carries it at his back, *vers. 14.*

*PROV. 17. 24.*

2 Illustrated by

2 Of the Vanity and weaknesse of it, from the common euent that befallerh both the wise and the foolish, from which no mans wisdome can exempt himselfe, no not the wisest [euen to me] the wisest of men, the same losse befalls that to others, and therefore

In regard of prosperity or aduersity during this life, &c.

# An Analytical Exposition

there is in this respect no cause why a man should study to be more learned than another, which is a great vanity, *vers. 14. and 15.* This agreement between wisdom and folly is

1 Confirmed by argument, there are two evils common with the wise man and the fool:

1 Oblivion, the persons and doings both of wise and foolish shall all be forgotten in succeeding ages.

2 Death, which seazeth on the wise man as well as on the fool, *vers. 16.*

2 Amplified by the effect it wrought in *Salomon*; viz. An hatred of life, as a thing not lovely nor desirable, if it be separated from all true contentment, which he could not find in any thing vnder the Sunne; all being euill, i. e. troublesome, grievous, vaine and vexing, *vers. 17.* Wherein *Salomon* shewes that himselfe did and euery man will doe as he is a Naturall man, viz. rather wish for death than misse of comfort and happinesse in his life, and desire rather not to bee, than bee perpetually vnhappy.

2 Touching the enioyment and vse of all things of this life: herein *Salomon* expresth

1 What is euill in Mans labour vnder the Sunne, in getting him greatnesse, and abundance of earthly pleasures and possessions: this he sets downe by shewing,

1 The particulars wherein this euill consisteth, and they are these,

1 A necessary diuorce to bee made betweene vs. and all that wee enioyed.  
Death

Of the memory of ancient Heathens, &c.

Death will part vs asunder, and we must leaue our labour to posterity, *vers. 28.* Because, &c.

2 Our Impotency in disposing that which wee leaue behind, there and in that manner as we desire. None can tell what will become of his goods, honours, pleasures, when hee is dead, what his heire will bee, and how hee will dispose of things, wisely or foolishly: but bee hee wise or foolish, hee must bee Master and Ruler of all: if wise, heele thinke himselfe wiser than his ancessers, and change, translate, and alter all in a new fashion, (as seldome our fore-fathers workes please vs:) if a foole, heele quickly waste and consume all; so that all the fathers wisdom shall soone come to nought by the sonnes folly, *vers. 19.*

3 The vnequall condition of the Heire and his Predecessor, *viz.* that what the one hath beene a long time in gathering, by all wise, skilfull, prouident, and iust courses; the other in a day or moment comes to enioy without all labour, care, and paines taking, and this is a singular vanity and euill, that a man by sitting still and doing nothing, may get as much and haue as much contentment as another by all his prouident and lawfull labour, *vers. 21.*

This amplified, and proued that the disadvantage lies on the Predecessors part; set downe in a

I Question, What hath that man  
(*i. e.* predecessor) what commodities

ties hath hee of his labour more than the other? *vers. 22.*

2 *Answer*, Nothing more in contentment, much more in toile and trouble, labor in the day, wearinesse in labour, cares and thoughts in the night, and this to aduance posterity, for whom hee is a true drudge and purueyour, that they may enioy with ease what he hath with care and anxiety gotten together. And therefore in this case they that get and haue most, cannot yet bee so happy as their posterity, which is vanity, *vers. 23.*

2 The effect which these considerations wrought in *Salomon*: which are

1 Dislike and Hatred of all his magnificent workes, weales, possessions and pleasures, *vers. 19.* Wherein hee did well to grow out of loue with these things, not to affect and esteeme them too much; but ill to hate them, his workes and labour being good in themselves, though not so good as to make him happy.

2 Despaire, whereto he perswaded his heart to cast off all hope of euer attaining perfect contentment and true felicity by the vse of any thing vnder the Sunne, *vers. 21.* Wherein he did well, so reclaiming himselfe from the pursuit of earthly contents, which may by Gods blessings afford some comfort in this life, (and so are not to despaire) but cannot yeeld what *Salomon* here looked for, perfect happiness.

2 What



2 What is that only good that can bee found in all worldly things? the world is not a meere racke and engine to torment mens mindes and bodies: some comfort is to bee found in the vse of earthly things, which *Salomon* now describes. In a word, it is that which 1 Tim. 6. is called Contentation ioyned with godlinesse, this only \* makes a man master of the vtmost comfort worldly things can afford: touching this most excellent vertue (the very soule that puts life into all earthly things) wee are to note

\* Nothing better  
verf. 21.

§§ 1. Its description, *verf. 24.* by the principall parts of it; first, a free and liberall vse of the creature [that he eat and drinke] Secondly, a cheerefull minde, ioyfully resting it selfe in the present state and vse of things [that he makes his soule enioy good, &c.] both which are opposite to niggardlinesse, greedy and wide desires, endlesse and restless proiects for further matters, murmuring and repining at present conditions, with other daughters and nurfes of an vnhappy and discontented heart.

§§ 2. Its Commendation and Excellency set forth by the

1 Fountaine & the cause, it is a gift from the hand of God himselfe, and therefore first a very speciall fauour; Secondly, not in the power of worldly things to giue; *verf. 24.* Abundance doth not breed contentment, which *Salomon* proues by his owne experience; *verf. 25.* No man could enioy more than he did, and haue better meanes to procure easie and speedy delights in all his labour; but for himselfe hee findes that as there is no comfort but that which ariseth from the contented vse of things, so that it was not in his owne or their power to procure this, but from Gods blessing, and by meanes of it, his heart did reioyce in all his labour, as it is, *verf. 11.*

*Ag. 14. 17.*  
*Deut. 8. 17.*  
Gods blessing  
maketh rich.  
*Prov.*

2 The subiect of it; viz. the godly man, [to him that is good] and sincerely good [in his sight] God giues [wisdome and knowledge] to get and

E

prouide

provide [and ioy] in vsing. No man content with his estate but a godly man. This amplified by the contrary, in a wicked man or sinner, who

1 Wisdome in getting: in that with restlesse labour and immoderate cares [he giueth trauell] be wearies himselfe, not only to gather, but to heape vp with vast and immeasurable desires. Wherein also hee is a foole, in that he doth so willingly trauell and drudge, and thinkes that toile his happinesse, which God hath laid on him as a vexation and punishment [he giues] *verse 26.*

2 Comfort in enioying; himselfe shall take little benefit by his gettings, but liuing or dead, they shall be translated to the vse of the godly, for whom, hee least of all provided them. This sphere *οὐρανὸν τοῦ θεοῦ*. (Sometimes good mens riches also taken away, threatned to *Hezekiab.*) This also, *i. e.* this trauell and lot of the wicked is vanity, &c. *verse. 26.*

*Iob 27. 16, 17.  
Erom. 28. 8.*

### CHAP. III.



*O* euerything there is a season, and a time to euery purpose vnder the Heauen.

2 *A* time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 *A* time to kill, and a time to heale: a time to breake downe, and a time to build vp.

4 *A* time to weepe, and a time to laugh: a time to mourne, and a time to dance.

5 *A* time to cast away stones, and a time to gather stones together: a time to embrace, and a time to reſtaine from embracing.

6 *A*

6 *A time to get, and a time to lose: a time to keepe, and a time to cast away.*

7 *A time to rent, and a time to sew: a time to keepe silence, and a time to speake.*

8 *A time to loue, and a time to hate: a time of warre, and a time of peace.*

9 *What profit hath bee that worketh, in that wherein hee laboureth?*

10 *I haue seene the travell which God hath giuen to the sonnes of men, to be exercised in it.*

11 *Hee hath made euery thing beautifull in his time: also hee hath set the world in their heart, so that no man can finde out the worke that God maketh from the beginning to the end.*

12 *I know that there is no good in them, but for a man to reioyce, and to doe good in his life.*

13 *And also that euery man should eat and drinke, and enioy the good of all his labour, it is the gift of God.*

14 *I know that whatsoever God doth is shall bee for euer: nothing can be put to it, nor any thing taken from it; and God doth it that men should feare before him.*

15 *That which hath beene, is now, and that which is to bee, hath already beene, and God requireth that which is past.*

16 *And moreover, I saw under the Sunne the place of iudgement, that wickednesse was there; and the place of righteousness, that iniquity was there.*

17 *I said in my heart, God shall iudge the righteous and the wicked: for there is a time there for euery purpose, and for euery worke.*

18 *I said in my heart concerning the estate of the sonnes of men, that God might manifest them, and that they might see that they themselues are beasts.*

19 *For that which befalleth the sonnes of men befalleth beasts, euen en: thing befalleth them: as the one dieth, so dieth the other; yea they haue all one breath: so that a man hath no preeminence aboue a beast, for all is vanity.*

20 *All goe into one place, all are of the dust, and all turne to dust againe.*

21 *Who knoweth the spirit of man that goeth upward, and*

*the spirit of the beast that goeth downward to the earth?*

22 *Wherefore I perceive that there is nothing better, than that a man should reioyce in his owne workes; for that is his portion: for who shall bring him to see what shall be after him?*

¶ 3. **T**He Arguments which Salomon brings to persuade vs to Contentation with our estate and portion; which are taken from Gods Prouidence in the gouernment and administration of all things: the faith and meditation whereof is a singular and inforcing motiue to contentment. The arguments are.

1. From the Decree and fore-appointment of God, ordaining the time and manner to euery euent vnder Heaven. The reason stands thus;

If all things in the world depend on the disposing of a higher Prouidence than that of man, which hath appointed the certaine time, as of their being, so of their conuersion and change, then is there no profit too man in his labor, but a contented Resting in that which God sends. But, &c.  
*Ergo, &c.*

The sequell is most manifest, seeing it were madnesse and folly to disquiet and vex our selues with hopes, feares, proiects, anxious contriuances and prosecutions, about that whereto we haue neither wisdom nor power to giue either being or continuance. Minor is

¶ 1 Set downe, v. i. to euery thing there is ¶ 1 a set and prefixed time or season: yea to those things that may seeme most contingent, not only naturall things, but all voluntary actions ¶ 2 which depends on maes election, counsell and will, it is not in our power to do what, and when, and how, and how long we would, but all within and without vs depends

pend on a secret prouidence. for its beginning, continuance, and end.

2 Illustrated and proued by induction of many particulars, wherein these fallall seasons, changes, and reuolutions are daily seene. Instances are many, both in Natural and Voluntary things, *verse 2, 3, 5, 6, 7, 8.* which wee are to vnderstand onely according to the euent; what things fall out after Gods appointment, not the lawfulnessse or vnlawfulnessse of them, what things should bee by Gods Commandement.

The conclusion is, *vers. 9.* what profit, &c. the same that *Mat. 6. 27.* [*which of you by taking thoughts*] in vaine are all our purposes, counsels, deuices, plots, doubting of ill successe, or confident perswasions of good, &c. if we think to worke out our happinesse by them, seeing, when we haue done all, all must depend on the determinate counsell of God, *Prou. 27. 1. Ier. 10. 23. Iam. 4. 13.* and *Ergo*, nothing better than patient waiting for and cheerefull contentment in the euent howeuer it fall out, suffering our selues to be gouerned by Gods wisdom and good pleasure. This conclusion is amplified by a Prolepsis in the next verse.

*Obiect.* If man haue no profit of all his labour, but all come to passe by fate and destiny, to what purpose then should wee take paines in any thing, why are we not idle, &c?

*Sol. Vers. 10.* Wee must notwithstanding labour and busie our selues in all lawfull endeouours, and this first, by Gods commandement who hath laid it on vs; secondly, for our good to bee exercised, kept from idlenessse, sloth, pride, &c, in briefe, Gods prouidence

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doth not exclude the vse of lawfull meanes; but implies them to bee vsed with submission to his will.

- 2 Argument from the excellency of Gods working in the gouernement and disposing of all things, God brings all things to passe in a most comely order, in the most seasonable and fit opportunity [beautifull in his time] not onely good, but beautifull, and if not in it selfe, yet in his time, all circumstances duly considered, most seemely, orderly, and euery way befitting. Therefore wee haue good reason to bee contented, and like well of our condition, seeing that which is, is in its time the best and best fitting, *verse 11*. This point is cleared by remouall of an obiection; it seemes not so (may some say) that matters are carried in such a decent order, many things fall out, whereof we can see no reason why they should bee accounted so excellent, &c. Hereto *Salomon* answers partly,

- 1 By Deniall [hee hath set the world in your hearts] God hath not left himselfe without witnesse of his righteous, equall, and beautifull ordering of things, but hath set it forth to bee obserued in the booke of the world. And this hee hath [set in their hearts] *i. e. giuen* man a large desire and also power in good measure to comprehend and vnderstand the History of Nature, with the course of humane affaires: so that if men did but giue themselves to the exact obseruation of things, they might in most of them perceiue an admirable order in their wise and beautifull contriuaunce.
- 2 By concession, that there are many things aboue our reason and apprehension, whereinto the eye of our vnderstanding cannot pierce to finde out the causes, meanes and manner of their beginnings, proceedings and endings. These God hath shut vp in his secret counsell, leauing vs to admire them and to iudge of their

their equalnesse, by that which in other cases is easily discernable, *verse* 11.

3 Argument from the inevitable course of Gods providence, it being about our power to resist or alter it [what God doth shall be for ever] in the decree, or use and end, or for ever, *i. e.* so long as God will, not to be changed and undone when man will: in whose power it is not to adde what hee thinkes defectiue, or take away what hee imagines superfluous; that is, to crosse, disannull, and turne aside the counsell of God, for the establishing of his owne designments. This stedfastnesse God vsesh in his proceedings [that men might feare before him] *i. e.* not leane to their wisdom in pride and presumptuous resolutions, nor grow desperate in furious opposing Gods worke, nor yet idle in neglect of all manes, but with a contented and humble minde to submit themselves to Gods ouer-ruling power, referring themselves to his disposing, *verse* 14.

4 Argument from the perpetuall constancy of Gods provident administration of the world. [That which hath beene is now, &c.] God hath not of late begunne to vse this course, neither hath hee dealt with former, nor will deale with latter ages otherwise than he doth with the present: things that are past *וְיָרֵךְ* he seekes out *יִבְקֹשׁ* and causeth a circular reuolution and returne of all things in their conuenient seasons. This is a great argument to contentment, for, *Ferre quam sortem patiuntur omnes, nemo recusat, verse* 15.

¶ ¶ 4 We haue a repetition of the first conclusion [that nothing is better than contentation and tranquillity of mind] in the twelfth & thirteenth verses, where though it be repeated as a consequent on the second Argument, yet it is to be vnderstood, as issuing from them all. The same thing then is repeated in these verses, which was deliuered *verse* 24, 25. of the second Chapter, contentation being set forth by its